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CHRONICLE

Veto of the Cotton Bill.—The adjournment of Congress was delayed for a day to receive the expected veto of the cotton bill. In his message refusing to sign the bill the President objected especially to the attempt by Congress to add a revision of the iron and steel and chemical schedules to the cotton bill as amendments. He said: "I find that there was practically no consideration of either schedule by any committee of either house. There were no facts presented to either house in which I can find material upon which to form any judgment as to the effect of the amendments either upon American industries or upon the revenues of the government." Briefly reviewing the manner in which these amendments had been added to the original bill, the President said: "I cannot make myself a party to dealing with the interests of the country in this way. The industries covered by metals and the manufacture of metals are the largest in the country, and it would seem not only wise but absolutely essential to acquire accurate information as to the effect of changes which may vitally affect these industries before enacting them into law." Speaking of the cotton industry, the President said the capital invested in 1909 amounted to \$821,000,000, the value of the product to \$629,000,000, and the number of wage workers to 373,000, making, with dependents, a total of at least 1,200,000 persons affected, with annual wages of \$146,000,000. The bill would not have gone into effect until January 1 next, and Mr. Taft said the Tariff Board would be ready with a report before that time. Investigation by the House Ways and Means Committee.

Mr. Taft said, was purely for the purpose of preparing a bill on a tariff for revenue basis. "Pledged," he added, "to support a policy of moderate protection, I cannot approve a measure which violates its principles."

Speaker Clark's Boast.—In a special statement, following the adjournment of Congress, House Speaker Champ Clark, for the Democrats, thus answered the query: "What do you think of the extra session?" "We have made a record that has surprised our friends and dumbfounded our enemies. Sneered at for years as a party of mere negation and as being utterly lacking in ability for constructive statesmanship, we passed through the House more constructive legislation and better than has passed through any House in the same length of time in twenty years. We redeemed every promise made in order to carry the elections in 1910. It is a record of which we may well be proud and on which we will sweep the country in 1912."

Press Comment on the Special Session.—The tone of the press generally, in its review of the work done by Congress in the special session which closed on August 22, is one of satisfaction over what has been accomplished. Even strong Republican journals appear to agree that the special session has done more and better work than many thought it would last April, and since it has been so fruitful in good results there is little disposition to harp on sins of omission. The important effective work achieved may be thus summed up: The reciprocity agreement with Canada, to consider which Congress was convened, has been ratified. A new campaign publicity law

which should be productive of good has been enacted. The terms on which Arizona and New Mexico can enter the Union have been prescribed. The membership of the next House of Representatives has been determined, and provision was made for an enlarged house based upon the last census. The ineffective work of the session concerned the tariff. A Democratic house, the first since 1895, seized upon this session as a vehicle to convey to the country the views of the Democracy on the subject of tariff revision, but executive disapproval rendered futile all efforts to impress these views on the statute books. In the Senate there was noted a straining of hitherto cordial relations between the Foreign Relations Committee and the State Department. General arbitration treaties with Great Britain and France were sent to the Senate by the President, but they received a frigid welcome, because the upper house contended that one provision of the treaties usurped its constitutional prerogatives. As a result the President has made it plain that an issue has been raised which he will carry to the country, in the hope of procuring ratification when Congress reconvenes.

Congressman Underwood and Revision.—Addressing the National Italian Democratic League in New York, shortly after the adjournment of Congress, Chairman Underwood, of the House Ways and Means Committee, had this to say regarding the future revision of the tariff: "I pledge you that if you return to power at the next election a Democratic administration, you will have one that will keep every tariff pledge to the people, and yet do so in a conservative way, without injury to the great business of the country. . . . If the President is willing to give honest, fair, and just relief to the people the Democratic Congress is willing to uphold his hands, as it did in the instance of the reciprocity pact. But if we are to be told to pass restrictive, prohibitive tariff bills, that are only makeshifts and not a revision downward, we will carry the question to the people, and confidently await the verdict they will give at the next election."

Mexico.—The convention of the National Catholic party in the city of Meico was the most imposing demonstration of practical religious feeling that the present generation has seen. For the past fifty years, the terms "politics" and "Catholics" have not been associated; for the political parties that have prevailed in the country have been uniformly against the Church, even if at variance among themselves. Hardly had Diaz abdicated when the first steps were taken to bring together the Catholics who had been for so long shut out from the administration of affairs by the absolutism which had been introduced by Juárez and perfected by Diaz. The delegates, numbering some five hundred and representing all parts of the republic, assisted at solemn pontifical Mass on the morning of August 16, at which Archbishop

Mora y del Rio officiated. About three thousand persons received the Holy Communion from the prelate and two canons of the cathedral who assisted him. The sessions of the convention were held in the Teatro Mexicano, seats being reserved for the delegates while the galleries were thrown open to the public. The secretary announced that three hundred and sixty-one local headquarters had been established and that others were forming. Michoacan, Jalisco and Puebla were the States where the work had taken the best hold. Considering that the party had been in existence for only a few months and that the work of organizing for political purposes was new to almost every member, thanks to the system that had so long prevailed in the country, it was decided to support Francisco I. Madero at the polls, for his administration promised to be the best for the party, even though he was not an ideal candidate. President de la Barra was to be supported for the office of vice-president.—General Reyes has given notice that he will make a tour of the country and deliver speeches in favor of a program that he has announced. The newspapers are now speaking of the dangers of militarism, and of the likelihood that if Reyes is elected he will re-establish the autocratic rule of Diaz.—The last important band of insurgents under Zapata have surrendered at discretion; but some small squads of Socialists are still under arms.—Much to the disgust of sundry visitors, Governor González of Chihuahua placed Ciudad Juárez under martial law and closed the gambling dens. Besides the apparatus, 25,000 pesos in specie were seized. Similar energetic steps have been taken in the Federal District.—As a help towards a free and fair election, the students of the secondary schools have offered to teach the unlettered voters how to handle the ballots.—Madero has publicly charged Reyes with trying to tamper with Maderist sympathizers and with officers of the regular army, and declares that, through disloyalty and personal ambition, the general is ready to precipitate a bloody war.

Canada.—A week or so of warm weather helped the western crops considerably. It ended, however, in severe hail storms, which did no little damage, and was succeeded by frosts. These, it is said, were so light and the crop was so far advanced, that little harm came from them beyond a further checking of ripening. But this in itself is sufficiently serious.—The complaints of the British Columbian fishermen regarding the American methods of taking the Sockeye salmon have been redoubled this year. The Americans have added purse sieves to traps, and have been using them at sea outside the Straits of Fuca. The consequence is that only a small fraction of the fish reach the Fraser River, although nearly all have come from the Canadian hatcheries there. The Governor of the State of Washington has appointed a committee to confer with the British Columbian authorities on the matter, but whether his

object is to do away with the British Columbian grievance, or to check an appeal to Ottawa and Washington, remains to be seen. President Jordan, of Stanford University, who seems to possess the confidence of President Taft, is strongly in favor of imposing effectual restrictions on the American fishermen.—A representative of some California flour mills has been visiting Vancouver telling how it is the intention to import large quantities of wheat through that port in a special line of steamers, to be established for that purpose, if Reciprocity is sustained.—One of the Conservative candidates in Alberta says that, as he finds his constituency virtually unanimous on the subject, he will vote, if elected, for Reciprocity.

Great Britain.—Though the strikes are over officially, the temper of the working people is very restless, and new difficulties arise almost every day. The status of men employed or promoted to supply the strikers places is one of these. Employers naturally object to discharge or reduce men who stood by them, while strikers demand this as a *sine qua non* of settlement. In Liverpool the Tramways took the employers' view. The Government, which has taken the men's side throughout, sent Mr. Askwith, of the Board of Trade, to talk the matter over. The Tramway committee have promised to reinstate 250 men as soon as possible, and also to interpret the latter clause in a sympathetic way. Altogether, the men are triumphing.—The attacks of strikers on Jews in Wales is said to be merely an effect of the readiness to hit out, which striking promotes. It has been remarked, however, that among the North of England miners ill-feeling towards Jews has been growing for some time, the causes assigned being the usual commercial ones, and that the same causes are to be found in Wales.—Mr. Keir Hardy attacked the Government in Parliament for having employed troops during the strikes. His character as a stirrer up of strife was shown very clearly, and he gained nothing by his attack.—During the strike in London, a Pickford van, carrying a large box covered with canvas, was stopped by the mob, which threatened to destroy both. The police drew up the canvas, and the mob drew back at the sight of a large lion, which began to roar loudly. It was allowed to pass on its way from the docks to the Zoological Gardens.—Parliament has adjourned. There is to be an autumn session, and in the meantime orators, Unionist and Liberal, are going to stump the country on Home Rule. A Scotch committee is devising a scheme for Scottish Home Rule which, by retaining the Scottish members in Parliament, will be a step towards Federal Home Rule.—The Australian Federal Cabinet has congratulated Mr. Asquith on the passage of the Parliament Bill. Unionists denounce this as an intrusion, asking what would be the effect in Australia of congratulations coming from the Home Government on the defeat of the Referendum?

Ireland.—The United Irish League has received from Mr. William A. Redmond, leader of the parliamentary delegation now touring Australia, a check for £10,000 as the first instalment of the subscription he is collecting in that land for the Home Rule cause. Mr. Redmond estimates that £5,000 more will be forwarded before the deputation returns to Ireland. New Zealand has been visited, likewise Victoria, New South Wales, and most of the more populous sections of the great commonwealth. Recent political developments have altered the plans of the delegates considerably, the imminent campaign facing the Home Rule League having hastened their recall to the scene of action by the party leaders at home. Therefore, instead of waiting over till the winter as they had expected to do, they will most likely close their Australian campaign for funds in the autumn.—The next few months will see the most strenuous political campaigning since the days of the Anti-Corn Law agitation. The two great political parties are preparing for the momentous and far-reaching fight on Home Rule. Mr. Birrell, speaking at the National Liberal Club in mid-August, called explicitly upon the Liberal Party to support the Government next session to carry Home Rule. The position of that question, he affirmed, had completely altered since it was first introduced. It required the united efforts of the party to pass the projected Government bill, but he had no doubt that the great work of next session would be accomplished. The Liberals appear to be entirely sincere in their pledge to settle the question forever. They are bringing into existence an organization under the Government Chief Whip, which, it is claimed, will constitute the most powerful and effective body ever introduced into political strife. On the other hand, the Unionists have two great fighting bodies in the Unionist Association of Ireland and the Union Defence League, both of which will, of course, concentrate against Home Rule.

France.—The latest advices on the Morocco question inform us that instructions have been given to Cambon, the French Ambassador at Berlin, to demand that Germany should recognize a French protectorate in Morocco, subject to the approval of the Powers that signed the Algeciras treaty, and in return to grant to Germany special commercial advantages in Morocco, as well as to offer moderate compensations in the Congo. The part of the agreement which relates to the Congo is not, however, yet clear, and on that point there may be a clash. The extent of French commercial interests in Morocco may be estimated from the fact that last year the export and import trade exceeded \$200,000,000.

Germany.—On September 2 is to take place at Potsdam, in the presence of the emperor, the solemn presentation of the Steuben memorial. It was the desire of the American government that a suitable inscription might be composed. This task the Prussian Ministry

of War has gladly taken upon itself. The following is to be the wording: "Dedicated to the German Emperor and the German Nation by the Congress of the United States as the token of an unbroken friendship. A replica of the memorial erected at Washington to Frederic William von Steuben, born at Magdeburg 1730, died in the State of New York 1794—in grateful acknowledgment of his services in the American Revolution."—In contrast with the hostile attitude of England in the Morocco complications is the friendly agreement arrived at between Russia and Germany at the present critical juncture, in spite of the wish of France that Russia should refrain from any such concurrence. Italy likewise seems inclined to manifest a friendly leaning towards German interests. Meanwhile warlike precautions are quietly being taken by France, while Germany is already prepared for any event and looking forward confidently towards the outcome. Neither nation, however, seriously expects the outbreak of a war. Although the maximum terms which France is willing to offer to Germany have now been proposed, it is possible that there may still be a long series of negotiations and of military manoeuvrings for the sake of mutual intimidation before any settlement can be reached.

Austria-Hungary.—The lamentable divisions in the Bohemian Catholic camp have now been emphasized by the formation of a new Catholic national party of conservatives. In their program they profess to defend their civil rights and to oppose the division of Bohemia, while they would unite all the conservative elements into one party, including both nobles and people. It is too early to pronounce any definite judgment upon the effects which will be produced by these developments, although we may well regret the existence of conditions which have led to a rupture of that solidarity which was the strength of the Catholic national party. It is announced, however, that they do not mean to hamper in the least the free expansion of the Christian Social organization or to manifest towards it any political hostility. There is a need of unity above all things in the Catholic camp if the enemy is not to capture the political position.—On August 18 Vienna celebrated amid national rejoicings the eighty-first birthday of her Emperor Franz Joseph, who, despite his advanced age, has retained his bodily vigor to a remarkable degree. What created most comment upon the occasion was the formal congratulation received from the Italian Minister of Foreign Affairs, Marquis di San Giuliano, an action which is without precedent in the Quirinal cabinet. It not merely indicates the desire of Italy to stand in close relation to Austria, but likewise a change of front in its attitude towards Germany.

Portugal.—Some ladies bent on securing at least partial suffrage are urging with little prospect of immediate success that the franchise be extended to all women holding a diploma, to heads of families, and to women in

business; they further insist that the sex be represented in Parliament.—Senhor Homen Christo, summing up the evils of Portugal, states first that the land is largely in the possession of rich proprietors who have very extensive holdings which they rent out. The renters are intent on gaining a bare livelihood and paying the rent to the absentee landlord. Hence, cultivation of the land is neglected, and the farmers are too ignorant to learn better methods, for they are, as a rule, illiterate. Only one-third of the arable land is worked. Not enough wheat is raised for home consumption. The olive flourishes in all parts of the country, yet oil of the first quality has to be imported, for the people do not know how to extract it. The mineral wealth of the country is very considerable, but the mines are owned by foreigners who take the ore abroad for reduction. The general poverty of the people explains why there is little business, why there are few manufactures, why the means of communication, such as roads and canals, are so scanty. The imports of the country are about twice the value of the exports. Even the coast fisheries are undeveloped. He draws attention to these facts as a reminder to the present Government that the country is in greater need of economic legislation than of fancy laws and arbitrary decrees.—The advance of Germany upon the African colony of Angola has brought from Lisbon the declaration that the territory affected is "international" rather than Portuguese. The people are offended, for they have entertained dreams of a Portuguese Africa of imperial extent.—It has been publicly stated that the Provisional Government is spending \$180,000 a month on spies.—The Constituent Assembly has elected Manoel Arriaga first President of Portugal for a term of four years with no re-election. He is not identified with any faction of the Republican party, but his success is a defeat for the provisional administration. Antonio José Almeida, now Minister of the Interior, will probably head the permanent cabinet.

Spain.—In spite of the earlier declarations of Premier Canalejas to the effect that the mutiny aboard the *Numancia* had no political significance, the ministry find themselves forced to admit that a widespread conspiracy existed to seize the vessel and proceed to Barcelona, where others in the plot were to aid in proclaiming a republic. Only one person, a stoker named Antonio Sanchez Moya, was put to death. He was a native of Murcia, and was thirty-six years of age. He left a widow but no children. Six other conspirators were condemned to life imprisonment. They were young men in their twenties. The crew of the *Numancia* numbered 350 men, of whom it is believed that between eighty and a hundred were more or less connected with the plot. It was Sanchez Moya that broke open the store-room and supplied the arms. The loud whispers of the plotters as they were laying their plans at a very early hour in the morning led to their discovery by an ensign.

QUESTIONS OF THE DAY

The Federation Convention

Columbus, Ohio, was very enthusiastic over the Tenth National Convention of the American Federation of Catholic Societies. The city never saw a costlier pageant, so the papers say, than the splendid parade which men and women of every condition and creed gazed at with delight as it passed before them on Sunday afternoon, August 20. As late as Tuesday illustrations of the various scenes in the great event continued to appear in the daily papers. Nothing like it had ever been seen in Columbus. The weather could not have been more propitious, nor the sky brighter, and men and women and children were happy as they waited for hours on the sidewalks to see that unusual demonstration. The arches of electric lights which span the principal streets of the city were fluttering with flags; many of the great stores along the line of march displayed the papal colors, and to the delight of everyone the rich musical chimes of the Episcopal church filled the sky above with melody as three thousand plumed and belted knights, with brilliant uniforms and glittering swords, kept step to martial music in unbroken alignment like well trained soldiers, as did the three or four thousand other men of various associations who preceded or followed. A grand stand had been erected on the Capitol grounds, where the Governor and the Mayor and the Apostolic Delegate, the archbishop and bishops and monsignori, and other dignitaries, lay and clerical, were waiting to review them. Cheer after cheer greeted the marching hosts, and everybody rejoiced to see so many valiant men who had gathered there solely for the purpose of proclaiming, with more than ordinary impressiveness, their allegiance to the fundamental truths of religion and morality. There was no religious bigotry in Columbus that day, if indeed there ever is, and the greeting from men and women of all creeds was so cordial and so universal that the papers announced with evident satisfaction that the Capital of Ohio had handed over the keys of the city to the Catholics.

Some of the reporters who had succeeded in entering the Cathedral that morning had probably never been present at a Pontifical Mass before, and all the resources of their rhetoric were called into requisition to describe the splendor of the ceremonies, the flashing and ever changing iridescences of the robes and vestments, the lights and flowers and incense, the searching and almost spiritual gleams of sunlight piercing the illuminated windows and penetrating the mysterious half-gloom of the sanctuary, in which were witnessed the solemn, and for some of the onlookers, the unintelligible ceremonies of the majestic liturgy. All these things were told and retold in a variety of ways by the re-

porters, but the conclusions that were drawn were full of the deepest respect and reverence for what they saw.

Not only with the ritual in the church, but also with the discourses at the mass-meeting in Memorial Hall, and at the business sessions in the beautiful club-house of the Knights of Columbus, was this same satisfaction evinced and the same approval accorded. Indeed, the whole series of events was comforting to the public at large, and the editors of the various papers did not hesitate to say so. It was like a revelation to many to see laymen of all kinds, judges, lawyers, physicians and business men, some beginning life, others well on in years, all proclaiming on the public platform their belief in the Personality of God, the Incarnation, the Immortality of the Soul, Man's responsibility to his Creator, and appealing to their fellow-men, Catholics and Protestants alike, to stand shoulder to shoulder with them in the fight against Divorce, Irreligious Education, Anarchy and the like. "There was nothing," wrote a Protestant minister to the press, "which every Protestant, and even men without any creed, could not heartily indorse."

The first business meeting was held on Monday morning, and the official reports showed that the association has not been idle. Successful action had been taken against irreligious and immoral plays, the white-slave traffic, violations of Sunday observance, indecent posters, false reports in the press, and many other things besides. The committees were then formed and the hard work began in the various rooms of the club-house, which were given over to the delegates to prepare for the ensuing campaign.

The great predominance of women delegates at the meetings was one of the most striking features in this convention. Whether it is because of a more universal movement of womankind in all sociological and educational questions, or whether this increased attendance at Columbus was due to a greater energy and enthusiasm in these matters among western women than among their sisters of the east, we are unable to say. Of course, their concurrence is not only valuable but indispensable, and it is a question if they have yet field enough for the exercise of their splendid powers.

The work of the convention was brought to a close on Wednesday afternoon and was followed by what has hitherto been unknown at these gatherings—a banquet at which 1,200 covers were laid. On Thursday most of the delegates had disappeared from Columbus, but they left behind them a deep impression of the widespread and lasting influence which these earnest men and women, who come from every part of the Union, from California and Texas and Louisiana, as well as from Massachusetts, New York and Pennsylvania, not to speak of the great Middle West, must exert in strengthening the foundations of law, order and religion in the entire country.

STAFF CORRESPONDENT.

Daily Communion for Children?

The question is asked by a reader, "whether or not it was the intention of the Pope in his new rule in reference to children of seven years or over receiving the Sacrament of the Holy Eucharist, that children of seven years or over should receive this sacrament as frequently as possible, or that they should receive it only at stated intervals, to be decided by their pastors?"

The difficulty here proposed is most probably still perplexing many minds. Fortunately, however, the teaching of the Holy Father and of the Church on this point is most clear and unequivocal. Children from the time of their first Communion are not merely to be permitted, but to be urged to receive Our Divine Lord with the utmost frequency, and if possible, daily. In the instruction approved by the Holy Father for the members of the Priests' Eucharistic League he tells them: "They will take special care that during the period of preparation for first Communion, they excite a lively desire of daily Communion in the innocent hearts of children, which are free from vain fears; let them see that they make their Communion *as soon as possible, and repeat the act, if possible, every day.*" (July 27, 1906.)

The final answer, however, is contained in the decree "Quam Singulari," on early first Communion: "Those who have charge of children must take the utmost care that after their First Communion the said children should approach the Holy Table very often, and if possible, *even daily*, as Jesus Christ and our Holy Mother Church desire it." (Art. VI.)

The age at which they are to receive the Blessed Sacrament is not merely "seven years and over," but seven years and under as well, since many children have in their sixth year discretion sufficient to distinguish the Body of the Lord from common bread and to understand, according to their capacity, "the mysteries of the faith necessary as the means of salvation." The age, therefore, may be "the seventh year, or later, or even sooner." (Art. I.) The devotion required is merely such "as their age allows." (Art. III.)

The "stated intervals," spoken of in the letter, "to be decided by their pastors," can refer merely to occasional general Communions of the children which the parish priest is to have for the sake of pomp and solemnity and to afford an opportunity for special instruction. "Once or several times in the year let parish priests take care to announce and hold a general Communion of children, etc." (Art. V.) For the rest it is clearly decided that no ecclesiastic can forbid Holy Communion to anyone, even for a single occasion, when the necessary conditions are not wanting, namely, the state of grace and the right intention. When these are present then the permission has already been granted by the Church. This holds true of children, as well as of adults. The confessor's advice is merely meant to determine the presence or absence of these essential conditions and

provide an opportunity of greater merit for the penitent.

"That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade anyone from frequent and daily Communion, provided that he is in a state of grace and approaches with a right intention." (Decree on Daily Communion, Art. V.) The words, as is evident, are applicable equally to children and adults.

J. H.

Sixteenth Century Education in Mexico

I—THE FRANCISCANS.

To the pens of Prescott, Solis and many other distinguished authors we owe much of our information regarding that most interesting period of Latin-American history known as the Conquest of Mexico. In the works of these authors we find glowing accounts of the high state of civilization which the Aztecs had reached at the time of the Conquest, of the audacity of Cortes and his followers, of the heroism of Cuauhtémoc, last of the Aztec kings. But of the poor missionaries who spent their lives in the Christianization of the Indians, the men who, by their sweetness and charity caused the Indian nations to undergo an evolution more lasting and beneficent than that effected by the force of arms, the evolution of ideas and ideals, they tell us little or nothing. The work of these friars has been often attacked; but the knowledge of what they did for the cause of education in the wilderness of America at so early a time and under so trying and inauspicious circumstances is their best eulogy.

The City of Mexico was captured by Cortes on August 13, 1521, and two years later, on August 22, 1523, the first three Franciscan missionaries arrived in Veracruz, and immediately proceeded to Mexico, and thence to Texcoco, a small town outside the City of Mexico. This town was the site of the first college of Mexico, founded by the venerable Fray Pedro de Gante. The first three Franciscans were followed by twelve friars of the same order, who arrived in Mexico on May 13, 1524. A Chapter was immediately held, and the friars were distributed among the cities of Mexico, Tlaxcala, Texcoco and Huejocingo, there to build colleges and churches and to begin the work of education and conversion.

The first aim of the friars was to instruct the natives in the rudimentary truths of Christianity, for it was evident that it was in vain to destroy the pagan temples if belief in the ancient cult remained in the heart of the people. Naturally, then, the first instruction imparted to the natives was of a religious character. They were taught the Our Father, Hail Mary, the Apostles' Creed, and the Salve Regina in Latin. (Icazbalceta's *Opúsculos Varios*, Vol. I, page 172.) This strange system, forced

upon the missionaries by their ignorance of the native tongues, was far from producing the desired results. It was, however, very soon substituted by Fray Jacobo Tastera, a Frenchman. The system of Fray Jacobo consisted in drawing the principal events of the life of Our Lord, and those more advanced in the native tongues explained the meaning of the mystic paintings. (Op. cit., Vol. I, page 173.) This was most successful. The Indians, accustomed as they were to the reading of hieroglyphics, soon became familiar with the meaning of the paintings of Fray Jacobo, and the system was so adaptable to their nature that it was in vogue late in the seventeenth century, when there were many friars who could speak the native languages.

The first instruction imparted to the Indians was, then, of a religious character; but the progress made by teachers and pupils was so rapid that, two years after the arrival of the Franciscans, there was back of their convent in Mexico a school "attended by over a thousand Indian boys, who combined instruction in the elementary and higher branches, the mechanical and the fine arts." (Prof. Bourne of Yale, quoted by Dr. Walsh. Also Icazbalceta's life of Fray Pedro de Gante.) This was the first college of its kind in the New World, the cradle of American civilization.

Bishop Zumárraga was not satisfied with the rudimentary education given to the Indians. Writing to the Emperor, he said that he wished that there should be in each bishopric a college where Indian boys might take at least a grammar course, and a large monastery wherein the Indian girls could be received. The bishop found the means to realize his noble ambition, and on January 6, 1536, the famous college of Santa Cruz de Tlaltelolco for Indians was inaugurated in the rear of the convent which the Franciscans had in that locality. Among the members of its faculty were such men as Fray Juan de Gaona, an alumnus of the University of Paris; Fray Juan Foher, a Frenchman by birth, who had received his doctorate from the same university; and Fray Bernardino de Sahagun, a distinguished historian, whom Dr. Walsh of Fordham University calls the "Father of American Anthropology." This college disappeared at the beginning of the nineteenth century. Its pupils, besides becoming prominent members of the Church and State, were a great help to the missionaries, who had in them faithful interpreters and intelligent amanuenses for the compilation of their works. (Icazbalceta's *Opúsculos Varios*, Vol. I, pages 180-182.)

The licentiousness of military life gave rise to a new race, that of the *mestizos*, or the children of Spaniards and Indians. It was necessary to protect this new social element, whose members, in the great majority the children of sin, wandered through the land without shelter and occupation. Obeying a royal order of 1553, the viceroy, Mendoza, founded the College of San Juan de Letran for the *mestizos*. Although this college was

founded by the civil authority, it also was directed by Catholic missionaries. It was under the direction of three theologians chosen by the King of Spain, each one of whom acted as rector for the term of one year. The students of Letran were divided into two classes: those whose intellectual capacity was little or none were given a primary course and instructed in some mechanical trade, for which purpose they remained in the institution three years. From among the more intelligent six were selected each year, who, remaining in the institution for a period of seven years, went through the regular college course. (Icazbalceta's *Opúsculos Varios*, Vol. I, pages 189-191.)

There was a similar institution for girls, also founded by Mendoza. The date of the foundation is not stated, but it surely existed before 1554, for Cervantes Salazar refers to it in his Latin dialogues published in that year.

The Indian girls were also the object of the greatest solicitude on the part of the missionaries. In the beginning they were daily gathered into the courtyards of the Franciscan convents and there received religious instruction. Later, boarding schools were opened, a fact which shows that the idea of educational centres for women is not a very modern one. These schools were under the care of some Spanish ladies, and by far the most noted of them was the one founded by Bishop Zumárraga in Texcoco. In the year 1530 the Queen of Spain sent six devout women to serve as teachers, and Bishop Zumárraga brought six more from Spain in 1534. The Indians, however, accustomed to bring up their daughters in the greatest seclusion, did not willingly send them to a college situated in the heart of the city; and, as the professors were not religious, they soon resigned to become private teachers among the Spanish population. Although Bishop Zumárraga did all he could to support the institution, it was closed ten years after its foundation.

As time went on a new race, that of the *criollos*, or Spaniards born in America, appeared. The Spaniards were loath to send their children to the Indian schools, and to supply the lack of a college for the sons of the Spaniards we find a well-regulated body of private teachers (among whom was the learned Cervantes Salazar), supported by the King and the authorities of Mexico. This state of affairs did not last very long, for the opening of the houses of studies of the Augustinians and of the university (1553) solved the question satisfactorily.

We see, then, that thirty years after the Conquest Mexico had well-disciplined colleges, asylums where both the children of the *mestizos* and the Indians were cared for, and a number of Spanish gentlemen who attended to the education of the *criollos*. The work of education during this period was chiefly in the hands of the Franciscans, who, truly and justly, may be called the pioneers of civilization in Mexico.

BENJAMIN MOLINA CIREROL.

The Stage

When President Taft, a year or two ago, observed that a play he chanced to be attending was not fit to be seen, he promptly arose and left the theatre. The worthy head of this nation then taught the American people a lesson they should take to heart. For with the opening of a new dramatic season that threatens to be at least no better than the last as regards the morality of the plays offered the public, it is of high importance that Catholics should know what action they are bound to take in order to protect themselves and their countrymen against the influence of a licentious stage. The American Federation of Catholic Societies have already given us the cue. In the vigorous protest they recently made against the character of certain plays presented last season in our cities they declare:

"We deplore that plays have been produced which mock at sacred things and moral principles which the Christian holds in the highest respect. There are still theatres missing their high and noble aim and debauching the minds and hearts of theatre-goers, and especially our young persons." Then after naming a dozen salacious productions, the remonstrance continues: "When such plays are praised and heralded as attractions we feel that producers and managers are menacing the public morality and the welfare of the nation, for these plays being based on abominable sexual perversity and setting up a standard of morality which is open licentiousness will gradually accustom the spectators first in thought, then in deed, to disregard and discard all Christian modesty, and will thus prove the grave of the nation." "We therefore demand of the theatrical producers and managers that vulgarity, indecency and immoral suggestiveness be entirely eliminated from all plays," and "we earnestly request all the members of our affiliated societies, not only to avoid such offensive performances, but to withdraw their patronage from any theatre which lends itself to offensive productions."

Copies of the remonstrance, of which the above words are a part, were sent to all the prominent theatre managers of the country, and by most were courteously acknowledged. Many even pledged themselves to see that hereafter no objectionable plays should be presented in their theatres. Two managers, however, who are among the chief offenders in the matter, called the protest an "unreasonable and insulting document."

Now, what should Catholics do who are ready to endorse this remonstrance and heed this warning? Let them first learn from trustworthy sources the character of the plays to be presented in the theatres of their cities. They will prudently regard with suspicion, for instance, anything that is advertized as a "great Broadway success," for it is ten to one that that means the play is not decent, as the huge theatrical trust, whose centre is Manhattan, has now so successfully corrupted the taste of

the common run of New York theatre-goers that the vogue a play enjoys here is by no means a guarantee of its cleanness, but rather of its decidedly objectionable character. Nor should Catholics lend too ready an ear to wily managers or press agents who assure them that "everything that was found offensive in the New York production has been carefully eliminated," for it is the very plot of these plays, as a rule, that makes them unfit to be seen.

But suppose the coming of one of these salacious productions is actually announced, what is to be done? If there is any hope of their remonstrance being considered, let a committee of representative Catholics wait upon the manager of the local theatre and urge him in the name of public morality to cancel the engagement of the play in question. If this procedure is not at all feasible, let them write letters of protest to the papers of the town. Then every staunch Catholic, besides avoiding the objectionable play himself, should use all his influence to keep his friends and acquaintances from attending it. Perhaps the rows of empty seats that then meet the manager's eye on the night of the banned production's first presentation may make him feelingly realize that it does not pay to ignore utterly Catholic opinion, for an argument that touches the pocket is often the only one that these men heed.

Now that all Catholics who find themselves unwittingly attending an unclean play should get up at once, like President Taft, and go out, is hardly to be expected, for have they not paid for their seat? An orchestra chair that is purchased at the price of the soul's purity is costly indeed. Yet these men and women who at such expense keep their seats during a foul or suggestive scene would take great care to avoid breathing a poisoned atmosphere, and would be quick to see the folly of walking near a tottering wall. They are blind, however, to the lasting injury they do their priceless souls and the scandal they give their neighbor by watching a salacious theatrical performance. Yet the same instinct of self-preservation that prompts the one course of action should suggest, it would seem, the other.

It is to be feared, however, that most Catholics who attend unclean plays are not caught there unawares, but go in with their eyes wide open. But it is itself a mortal sin, according to moral theology, to walk deliberately and without necessity into the proximate occasions of mortal sin. How, then, can Catholics who feel any concern whatever about preserving cleanness of heart see enacted on the stage such abundant matter for grievous sin, that nothing but a conscience that is miraculously pure or deplorably indurated can escape contamination? Yet women and girls, the modest and shame-faced sex, who form, we are told, more than two-thirds of the theatre-going public, a fair proportion, also, of these two-thirds presumably being Catholics, seem to be the very ones who make it worth while for managers to put on immodest and shameless productions.

King Lear would have to call for much more than an ounce of civet to sweeten the imagination that has been defiled by witnessing a series of modern dramas and farces with a "long and successful run on Broadway." For a vivid scenic presentation of what is unholy and unclean cannot but affect the onlooker much more forcibly than would the same when only read about or heard of; and how quickly a prurient comedy can awake the beast that is in a man or a woman, and how readily filthy thoughts pass to filthy deeds it requires no profound study of psychology to understand.

"But I must go to the theatre," it will be objected. "I need the recreation, and there is scarcely any well-acted play presented nowadays that does not centre round the sex question, or does not make light of 'conventional morality.' Besides, everybody goes."

It is, indeed, a sad truth that there is a plentiful dearth now of decent plays. Shakespeare, it is said, will no longer draw; the stirring melodrama of twenty years ago is not considered "true to nature" in our day, and now that Sir William Gilbert is gone the operas, so full of clean and clever fun, that he left us are perhaps considered too tame for modern theatre patrons. Consequently we have a sad profusion of "problem plays" (Save the mark!), debasing farces and vaudeville entertainments.

But there are surely some reputable plays presented still, and there would be many more if the American people would only make it emphatically plain to theatre managers that no more filth must be imported from the European stage, and also make it unmistakably clear to playwrights how sick we are of dramatic productions based on violations of the sixth commandment. Then that lame excuse, "We only give the people what they want," that theatre folk offer in extenuation of their outrages on public decency, as if on that ground pandering to the vilest excesses of human depravity can be defended, will no longer have any force.

Nor is it true that "everybody goes" to see these objectionable plays. No one of refinement, taste and virtue goes; no one whose good opinion is worth having goes. It is surely not self-respecting men and women, nor practical Catholics, who crowd those theatres that offer salacious productions. The weak excuse, moreover, that "everybody goes" would justify one's joining the large throng that is walking the primrose path to the everlasting bonfire.

Time was when the stage had a high mission: when tragedy purged the passions and comedy laughed down absurdities, removed abuses, showed virtue her own feature and scorn her own image. But now the stage's purpose, we are told by some, is only to amuse. Be it so, then, but in the name of decency let not its object be the corruption of a people's morals. Not even the desire of hearing a well-graced actor, it must be remembered, nor of seeing a beautifully mounted piece can allow Catholics to witness a play that is objectionable on the score of morals. For it is not true, as a great man

once permitted himself to say, that vice, by losing all its grossness, loses half its evil. For never is licentiousness more dangerous and alluring than when ministered to by beauty and genius. The modern trend of dramatics has a tendency to obscure this great truth, and Catholics, the heirs of the saints, are bound to do their utmost to purify the American stage. Otherwise there will soon pass from our land all esteem and love for whatsoever is modest, whatsoever is just, whatsoever is holy, whatsoever is of good repute, and then will follow the nation's ruin; for when a licentious drama is systematically corrupting an entire people the death knell of that country's greatness is already sounding.

WALTER DWIGHT, S.J.

Theosophy in India

The Theosophical Society was established in India by Madame H. P. Blavatsky, a Russian, and by Colonel Olcott, an American. Of the lady, Max Müller, after making inquiries into her ways, wrote the following words, which explain exactly the method employed not only by Blavatsky, but by all Theosophists down to the present day, and account for the rapid spread of Theosophy in India:

"Blavatsky took it into her head that it was incumbent on every founder of religion to perform miracles, and it can no longer be denied that she often resorted to the most barefaced tricks and imposition in order to gain adherents to her faith. In this she succeeded better than she could have hoped for. The natives were flattered, as the depositaries of ancient wisdom, far more valuable than anything that European philosophy or the Christian Religion had ever supplied. The natives are not often flattered in this way and they naturally swallowed the bait. Others were taken aback by the assurance with which the new prophet spoke of her interviews with unseen spirits, of letters flying through the air from Tibet to Bombay, of showers of flowers falling from the ceiling of a dining room, of voices and noises proceeding from spirits through a mysterious cabinet."

When Madame Blavatsky died, her mantle fell upon the shoulders of Mrs. Besant, the present President of the Theosophical Society, "a lady," says a correspondent of the *Hindu*, "well known in England for the last two generations as a leading atheist." After changing her faith or opinion a dozen times, at least, she came to seek her fortune in India, proclaimed herself a convert to the Hindu religion, and, as she is endowed with a glib tongue, she soon outdid Madame Blavatsky in her praises of Hinduism and of everything connected with India. Her praises and flatteries at once won the hearts of the natives. Her name soon rang from one end of the country to the other, and she received the name of "Sankaracharya" from the residents of Benares, the holy city of India. For several years her annual progress through the country was a series of triumphs. On the occasion

of one of her visits to Madras, the capital of the Southern Presidency, the Dewan, or Prime Minister, of Mysore, a native State, came all the way to Madras in order to worship her as an incarnation of the goddess Sarasvati. Madras soon became the centre of Theosophy in India. At the Adyar, on the southern outskirts of the city, was built the sanctuary, "sancta sanctorum," which soon became the Mecca of the Theosophists.

In a short time, more than four hundred lodges were started in the country, most of their members being educated Hindus or Government officials. Profiting by the general enthusiasm, Mrs. Besant raised subscriptions for setting up in Benares a national college, which was to be a great centre for the propagation and support of Hinduism. At the time she gave the assurance that it would be a pure Hindu college and that Theosophy would have nothing to do with its teaching. A few years after its establishment she began to "theosophize" it, as a correspondent puts it, to fill all its chairs with ardent Theosophists, and to claim that Theosophy was the real foundation of the college. This opened the eyes of some thoughtful Hindu noblemen; a warning note was sounded, but was not heeded at the time. In the meantime, Mrs. Besant went on winning triumph after triumph. Wherever she went she initiated disciples into the inner sphere of Theosophy, foretold the near advent of the universal brotherhood of men as the result of the teaching of Theosophy, spoke of her past experiences in the series of lives she had gone through in her various births and rebirths, and claimed that she could leave her material body and go to Tibet in her subtle body, and there learn the truth at the feet of the "Mahatmas" or the "Masters," as she called them.

In connection with Mrs. Besant's visits to this place I remember some facts which throw a strong light on the aims of the Theosophical Society in this country. A young Brahmin graduate, for several years an ardent Theosophist, who had been initiated by Mrs. Besant herself, after a series of discussions with me saw clearly the absurdity of Theosophy and sent in his resignation. He was asked to return at once the diploma he had received as an inner member, which was signed by the lady herself. I had, however, time to examine it, and I found it contained all the ordinary signs of Freemasonry. This confirmed what I had read in a pamphlet written by one high in the sect, and shown me by the son of an influential Freemason of this place. For it was clearly asserted that Theosophy in India was only a veiled and milder form of Freemasonry, and that its main object in praising old Hinduism and India was to throw dust into the eyes of the natives and thus to set them against the Catholic religion.

Had any doubt remained as to the truth of this fact it would have been dispelled on the occasion of the conversion to the Catholic faith of another young Brahmin graduate. The Theosophists argued with him at length, and tried every means to dissuade him from becoming a

Christian. At last, when they saw the uselessness of their arguments and the firm determination of the young man, they ended the discussion by exclaiming in chorus: "Well, if you are bent on becoming a Christian, turn Protestant, but never join the Catholic Church." Mrs. Besant's whole conduct, in spite of her hypocritical professions of love for all religions as being all good and true, showed that her aim was really to prevent Hindus from becoming Christians. Never did she show greater horror or manifest her wrath more dreadfully than when, on the occasion of a visit to Trichinopoly, she saw in it a colony of young Brahmin converts. She wrote an article in her Benares magazine, calling the vengeance of Heaven upon the city and calling Trichinopoly a disgrace to India, because it was the only place where she had seen young educated people embracing the Christian religion in numbers.

F. BILLARD, S.J.

IN MISSION FIELDS

A CATHOLIC MISSION IN CHINA.

Father Martin Kennelly, the Irish Jesuit from the Province of Paris, who has rounded out his twenty-five years in China, and whose letters from there are so interesting to the readers of AMERICA, has described the Mission of Kiang-Nan in the last issue of *The Field Afar*.

Kiang means river and Nan south, i.e., the territory to the south of the Yang-tse river, but this is a misnomer, as the mission extends also largely to the north of the same river.

Father Kennelly says that the Jesuit mission, which has its headquarters at Shanghai, comprises two Chinese Provinces, including an area of 95,000 square miles. This is about three times as large as Ireland, and the pagan population is from 50 to 55 millions. (It is not easy to get exact statistics in China.) The more easterly of these two provinces, Kiang-su, has twelve large cities, some as large as Dublin or larger, and seventy of smaller size; the other province north and south of the great river Yang-tse-Kiang is Anhuy, with thirteen large cities and fifty-five of the lower order. Cities of the first order are called in China "Fu" cities; those of the second order "Chows," and those of the third "Hsiens" or sub-prefectures.

The mission is divided into two ecclesiastical sections, and into some 120 parishes. There is a head priest over each section and one missionary to each of these parishes, besides a helper, if possible. There are about 120 missionaries engaged in active missionary work. In each parish there are from ten to twenty, or even twenty-five, churches.

The staff of the mission is under one Bishop, residing at Shanghai. There are about 200 members of the Society, 160 priests (24 Chinese), 18 scholastics and 28 lay brothers. There are also some secular clergy, about 40 priests, of whom all are natives. There are thus 200 priests, which is more than in any other Catholic province in China.

In the Seminary there are 26 students of Theology and 20 studying Latin. The Seminary is recruited chiefly from the Zikawei College, five miles from Shanghai. The course of studies at the college consists of Chinese

literature and classics (eight to ten years), with a foreign program in English and French, the two latter extending over five years and comprising history, mathematics, elementary physics and chemistry, music and drawing. There is a two years' course of Philosophy and a four years' course of Divinity.

Thus we see that the native Chinese priest is very well fitted for his work, and his training is by no means deficient. In fact, our missionaries are far better prepared than the Protestants, who usually get one or two years' training in the Bible, and are then sent to convert the Chinese, whom they do not succeed in winning over to Christ.

The priests of the missions are helped by various religious congregations, male and female. Among these are the little Brothers of Mary (or Marianists). These are 70 in number, of whom 36 are natives. They do excellent work in educational lines, and can all teach in English and French. They correspond to the Christian Brothers at home. They help in the college in Shanghai, as e. g. in St. Francis Xavier's, where there are 650 pupils, including 300 Chinese. The boarders number over 200.

As to nuns, there is one order of contemplatives, the Carmelites, 28 in number, of whom 18 are natives. Earnestly and unceasingly they send up prayers for the success of the mission and that the Lord may "send laborers into His harvest."

There are also the "Auxiliatrices," or Helpers of the Souls in Purgatory, who have the care of the education of foreign girls—English, American, Canadian, Australian, and also Chinese. At Shanghai they have in all about 800 pupils. They prepare many for the Oxford and Cambridge local examinations, both junior and senior.

Then there are the Sisters of St. Vincent de Paul, 54 in number, of whom 10 are natives. They do hospital work. Besides the Bishop's Hospital, they have charge of the General Hospital, or that which belongs to the town. They have also a novitiate. Any native who desires to join them must first unbind her feet. As is well known, the Chinese women of any position pride themselves on the smallness of their feet, these being kept tightly bound from infancy, so that often the foot does not exceed two or three inches in length. With such feet Sisters of Charity could not do much active work, and so they have to give up this criterion of beauty in the Chinese world.

Again, there are the Little Sisters of the Poor, who have the care of about 430 aged men and women. At the beginning it was thought that in China no woman could do work among men; but the contrary has been found, and these good nuns do most valuable work.

Finally, there is a congregation of native nuns. They are trained by European nuns, Helpers of the Holy Souls, and are most successful, especially in the instruction of native women, for whom it is very difficult in China for the missionary to do anything directly. They also make lace and embroidery. These native nuns work in native hospitals, have some knowledge of medicine, and so help in easy cases. They sometimes have occasion to baptize pagan children when they are at the point of death.

Father Kennelly says that he is often asked: "Do you succeed in converting the Chinese?" He answers that in one mission alone there are about 200,000 Catholic converts. This is as much as or more than the Protestants have in all China, though their staff is four or five times

as numerous as ours. The aggregate of Catholic converts in China amounts to 1,210,000.

"A notable point about the Protestants is the number of their divisions. There are no less than ninety-two different denominations of Protestants carrying on work in China, and some of these have only two or three members. Individually, I have found these ministers, as a rule, obliging, and some of them have rendered me services for which I am grateful. Many are, however, most bigoted, and do not even admit that Catholics are Christians."

The parishes usually cover large districts. In one parish there are from ten to twenty, or even more, churches. "At one time another priest and myself," he says, "had to attend to twenty-six churches; in such cases the work is very heavy. Some of the churches are really very good; others are not rain-proof."

When a priest arrives at a mission the church bell is rung. The Christians assemble, chant some prayers and are blessed by the missionary. He makes their acquaintance. Then there is the daily round of Mass, instructions, administration of the Sacraments, attending schools, visiting dispensaries, and he is soon quite at home with his flock.

As to his dress, the missionary is clothed as a Chinaman—flowing garments, baggy pants and satin headgear, and in the heart of the country he generally wears the pigtail. The pigtail is being partially discarded at present. Some of the old missionaries regret exceedingly the change from the time-honored custom of the past, but the young generation is progressive and deems reform necessary.

The Chinese are fond of bright colors—red, green and blue—nothing is too gaudy. The Protestants do not use the native dress, save the members of "The Chinese Inland Mission," who are compelled to adopt the pigtail. Even the ladies dress in native costume, but their "large feet and other outlandish habits easily distinguish them from the home-born belles."

CORRESPONDENCE

Spanish Politics and Bullfights

MADRID, Aug. 1, 1911.

If foreign nations were to judge Spain by the barbarous actions of our Republicans and Radicals it might be believed that the civilization of the twentieth century has not yet penetrated our country, and that we are still thousands of leagues from European progress and culture. The truth is that in Latin countries "republic" is synonymous with ferocity, enmity, tyranny, and barbarity. With our Republicans and Radicals there is no such thing as respect for the opinions of others, there is no recognition of a right to think otherwise than they do, there is no liberty to do more than follow their banner.

Last night the platform of the Ateneo of Madrid, where freethinkers and rationalists have repeatedly spoken without exciting a protest or occasioning a disturbance, was occupied by the celebrated Portuguese monarchist, Homen Cristo, who had been announced for a lecture on the political evolution of Portugal. The young speaker, availing himself of documents and press clippings from his country, began to describe the corruption and abuses practised by politicians, both under the monarchy and under the present so-called republic;

but his earnest words soon stirred up the wrath of a group of Republicans who had stationed themselves in the rear of the hall. What with shouts and threats and insults and blasphemous cries, they made such an uproar and created such a disturbance that they forced the speaker to discontinue his lecture, even before it was fairly begun. They had accomplished their purpose. They had silenced the voice which was to make known the enormities which republicanism has perpetrated in Portugal.

But how, we may ask, could those Spanish Republicans be expected to show courtesy to a foreigner when they cannot keep the peace among themselves? The Radicals who look up to Lerroux as a leader, and the Republican-Socialists who follow Azcárate and Pablo Iglesias, are at daggers drawn. Whenever either faction holds a meeting, members of the other, with no invitation to hold a candle at the function, appear on the scene and use their favorite arguments, stout clubs and even revolvers, so successfully that the number of disfigured faces and cracked sconces is, as a rule, quite considerable. Such has been the case at the meetings in Barcelona, Bilbao, and elsewhere.

These divisions and consequent clashes are a source of no little satisfaction to the monarchists, who feel that there is not much to be feared from a party whose leaders bandy coarse insults through the press, and whose members so often come to blows. But these riotous proceedings keep the country in a condition of unceasing agitation, and bring upon it the reproach of being unrefined and barbarous, a reproach which in reality it does not deserve.

In the meanwhile Spanish politics, at least as far as outside appearances go, seem to be taking a nap,—a very rare event in this country. The Cortes are not in session and most of the cabinet are absent on vacation. But Canalejas is on hand as a sort of universal minister; for, parodying the famous words of Louis XIV, "I am the State," he is Minister of Government and of Grace and Justice, besides being President of the Council. Really, Canalejas ought to consider himself the luckiest cabinet officer living. Putting aside the question of Morocco, in which Spain cannot act because of her weakness and lack of military and naval resources, there appears to be no hindrance to the free development of his plans. Maura and the Conservatives are silent; the Republicans are squabbling among themselves; the energies of the Catholics seem to be lulled to sleep. There being no great issue to discuss, the premier furnishes recreation for himself and abundant "copy" to the press by indulging in any amount of small talk on light and frivolous topics. Now and then the spirit of the cheap politician reasserts itself in him, and he regales his hearers with talk about what he is going to do to regenerate the country. Quite recently he gave out that he was intending to reform the penal code by suppressing capital punishment, notwithstanding the fact that France has been driven to enact it anew on account of the increase of grave crimes. Another of the topics of conversation of our peerless premier is the details of the law of obligatory military service, a measure that he will bring before the Cortes in the autumn and expects to see on the statute books by January, 1912.

A third project is the enforcement of a recent law which lays special taxes on all the property, real and personal, of corporations of all kinds whose belongings do not descend by right of inheritance. Here are in-

cluded, not only religious Orders, but also cathedral chapters, chaplaincies, and the like. In virtue of this law, the Government would make an inventory of all property belonging in any way to the Church, or religious or ecclesiastical associations, so that on the day when Canalejas or any other minister hostile to the Church should decide to seize her goods, the way would be already prepared. It was by such inventories that they began in France, and then proceeded to the sacrilegious spoliation of the Church and the Orders.

The Spanish prelates took advantage of their presence in Madrid for the Eucharistic Congress to confer on the nature and tendency of this law, which they very properly viewed with no little alarm. At their request, the time for making the inventories was extended by royal order to September 30, by which time they hope to have determined upon a course of action.

Spaniards in general give themselves no concern about the grave political questions which agitate the country or materially affect its relations with other states; for them the great, the important matter is the luck, good or ill, of the most popular bullfighter. Towards evening on July 30, all Madrid was in commotion, for word had been received that the reigning favorite in bullfighting circles, Vicente Pastor, had been wounded in the throat by a bull in the bull-ring at Santander. The sidewalks were thronged with excited citizens; the newspapers struck off extras, which were fairly snatched by the eager purchasers; the street where Pastor lives was so packed with people that it was simply impossible to make one's way through it; in clubs and restaurants there was no other topic of conversation.

Not satisfied with private and unofficial telegrams, the citizens went to the ministry of Government and asked that the civil governor of Santander be instructed to telegraph the truth of the matter. Finally, to quiet the people it was found necessary to post a large placard containing the official telegram, which stated that the bullfighter's injuries were not serious. Yet, all night long, the block in which Pastor's family lives was swarming with people.

Such are the Spaniards. What to them are Morocco and Portugal and other problems of a religious or political or financial or social nature in comparison with the fate of a favorite who has been gored by a bull? Such the Spaniard has been, and is, and will continue to be.

NORBERTO TORCAL.

Organizing China's New Navy

SHANGHAI, July 18, 1911.

Since her defeat by Japan, 1894-95, now sixteen years ago, China has had no navy worthy a Great Power. The chief obstacle to naval development, as to many other schemes, is the question of finance. The funds of the Ministry are at a low ebb. Naval expenditure is furnished by contributions from the provinces. Telegrams are constantly dispatched to the Viceroy and Governors urging the payment of backward instalments, but these seldom come except in a reduced form backed up by the plea that other calls are numerous and it is impossible to supply a cent more. On December 4, 1910, the Navy was separated from the Army Department, and erected into a regular Ministry with Prince Tsai-hsun, brother of the Regent, at its head. Beside him is a Vice-Admiral, Sah Chen-ping, a competent and able officer, who has been attached to the British Navy during eighteen years. No great scheme of naval construction has been em-

barked on as yet. A full program is expected to be carried out in 1915, and will comprise 4 naval stations, 8 first-class battleships, 20 cruisers and 2 flotillas of torpedo boats. The cost is estimated at 160,000,000 taels, an impossible sum for China's depleted Exchequer unless she goes a-borrowing.

Amidst projects of reorganization and strengthening what may interest the readers of AMERICA is the state of the small and insignificant naval force possessed by the country at present. The fleet is divided into 3 squadrons, the Peiyang or Northern, the Nanyang or Southern, and lastly that of the Yangtse River. The two former have been lately amalgamated to form a cruising squadron composed of 4 old ships, a few destroyers, sea-going boats and torpedo boats. These will shortly be strengthened by the addition of 3 or 4 more cruisers, one of which a 20-knot ship, 2,610 tons, is being built at Camden, New Jersey, U. S.; another, a 30-knot torpedo cruiser, has been ordered in Austria, and a similar one in Italy; 2 high draught, shallow river gunboats are being constructed at Stettin, Germany, and a few smaller ones, each of about 800 tons, have been entrusted to Japan. The Yangtse squadron consists of 12 small gunboats, intended for river and creek work, and 2 cruisers, with 10 sea-going gunboats forming a training squadron. Two additional training cruisers, constructed in England and now completed, will be brought out with the cruiser Haichi when returning at the close of the year.

As to naval schools, China has four, at Chefoo, Nanking, Foochow and Canton, respectively. In the near future, Chefoo (Shantung province) will become an elementary school; and a naval college combining mining, gunnery and torpedo schools, as well as naval barracks, will be erected at Nimrod Sound, in the province of Chekiang. The schools at Nanking, Foochow and Canton will then be abolished, and two additional naval colleges, one in Peking and another in Shanghai, will be opened to supply their absence.

Naval recruits are gathered almost exclusively from the coast and Yangtse provinces. So far there are few competent naval officers, and there is no admiralty chart, and China cannot make one without foreign assistance. Recently twenty-three cadets have completed their course of gunnery in a torpedo school in Japan, and a practical course on board a Japanese training cruiser. When Prince Tsai-chen, China's delegate to the coronation ceremony, returns from England, experts are to accompany him as naval advisers. Rumors are current that a loan will be soon raised for naval purposes, but this is rather unlikely. Too many other reforms appeal urgently to the Government—army and railway development, educational work, postal reorganization—and it is more fitting that these should take precedence and be carried out without delay.

M. KENNELLY, S.J.

Lisbon Politics

LISBON, Aug. 12, 1911.

While the city is sweltering through the dog days, three topics claim the attention of politicians, namely, the discussions in the Constituent Assembly, the approaching election of a President of Portugal, and the popular demonstrations against the provisional government.

The debates in the Assembly, it must be confessed, are not marked by any brilliant oratorical effort or by a display of profound wisdom; they drag along in a

desultory fashion, for the deputies dread the moment for electing a President, which will come on the adoption of a Constitution, and therefore they are doing what they can to stave it off by talking. The final adoption by the Assembly of a bicameral legislative body has found scant favor with the administration and with many prospective lawmakers, who will find their anticipated powers considerably curtailed.

Dom Eduardo Abreu is the only member of the Assembly who shows any signs of independent thinking. At one of the sessions he created a sensation by charging the Minister of Treasury with deceiving the nation. Costa had asked a credit of \$718,000, whereas, averred Abreu, more than twice that sum was needed. The friends of the administration interrupted him and tried to drown his remarks in noise.

The election of a President is calling into play all the tactics of the varied interests at stake. A certain calmness is observed on the face of things, but this in no way corresponds to the underground methods and secret intrigues of those most concerned in effecting a choice. Just at present an active but silent campaign is being carried on against the election of any member of the provisional administration, and more especially against the candidacy of the Minister of Foreign Affairs, Bernardino Machado. "If the Assembly," says *O Seculo*, which has an ax to grind, and laments editorially any hostility to the present administration, "honored the provisional Government with a vote of confidence, why should it now exclude them from the presidency? Such a proceeding would be a deadly blow to the worth of the republic; it is planned by some nobodies who aim at scaling the capitol and entering through the back door for the sake of satisfying their delirious dreams." This newspaper is so intimately associated with Theofilo Braga and the majority of the cabinet that its utterances are most significant.

The conduct of the rabble is such that we may have grave doubts about the freedom of action and even deliberation enjoyed in the Assembly. After all, Lisbon is not Portugal, and if a Lisbon mob threatens the Assembly and actually stones the members and some of the cabinet (and all this has actually occurred) how far may the Assembly be said to represent the country? How far do its conclusions express the sentiments of the nation?

JULIÁN BLANCO Y P. DE CAMINO.

Verdesi Condemned Again

ROME, August 10, 1911.

The Court of Appeal has rejected the appeal of the ex-priest Verdesi, against the sentence passed on the 5th of June, of imprisonment for ten months, a fine of 833 lire, and the payment of all costs, for charging Father Bicarelli, S.J., with violating the seal of Confession. The Court confirmed the sentence of the lower tribunal, and in addition condemned Verdesi to bear the expenses of this second trial. His two Socialist lawyers talked platitudes on behalf of their client; while the Public Prosecutor and Father Bicarelli's advocates proved once more beyond all doubt the Methodists' protégé to be a mere hypocrite and vulgar calumniator. Verdesi, however, is safe in Switzerland with a medical certificate alleging him to be unfit to travel back to Rome to pay the penalty of his offence. It is said he is thinking of sailing for the United States, where his Methodist sponsors can further exploit him as a martyr.

A M E R I C A

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Educational Value of Federation

Of course it is only a platitude to say that a society has in the nature of things an educational influence on its members. Every one knows, for instance, how the business associations of to-day have taught men methods of multiplying means to make money in a manner that a short time ago would have seemed next to insanity in the extent and character of the operations entered upon. But the societies themselves need other associations. In the social as well as the physical order inbreeding begets defectives. Blood is needed from outside. Hence the idea of the Federation of Catholic Societies. A number of distinct and autonomous societies, each with its own specific purpose, meet on the sole ground of their Catholicity. They are represented by delegates, assembling annually in some great centre to devise means by which their common object may be advanced. The constitutional structure of each organization is not only safeguarded but strengthened. They are united, not fused.

These delegates frequently travel great distances, put themselves to considerable expense, and make no little sacrifice of time and convenience, solely for the purpose of carrying out the object of this union. Their first act at meeting is one of public homage to their Creator, the solemnity and splendor of which, were it only for the magnificence and grandeur with which it is invested on such occasions, would itself be educational to the highest degree both for those who participate in it, and for the world outside. The opening ceremony of the second day, the Mass for the dead, is a similar proclamation of belief in another world, and a far-reaching reaffirmation of what is in the heart of every man who kneels in supplication before the altar.

These gatherings are not occasions of junketing or amusement. Time is too precious a thing for these

earnest men and they plunge instantly into the hardest kind of work for days. They are nearly all drafted into committees and labor all day long. What strikes an onlooker is the character and extent of what these men know, and how wide their intellectual horizon. They are familiar with the world's contemporaneous history, they can tell you what is going on in England, Ireland, Germany, Spain, Portugal, Cuba, Mexico, South America, the Philippines, Russia, Poland, Albania and elsewhere at least in matters that affect the Faith; they have been carefully noting the progress of Socialism; they are close observers of the attitude of the press in the various countries of the world; they have followed the trend of education in Europe and America; they are informed about the world's current literature inasmuch as it is favorable or antagonistic to faith and morals; they can speak intelligently and comprehensively about the divorce question, about the social evil, about the condition of the stage, about the attitude of the various governments of the world anent the Church, etc. In these meetings the information grows or is corrected, wrong or dangerous tendencies are deflected in the right direction; and by contact with their associates from all parts of the country their confidence and self-reliance is increased and their cooperation made more enthusiastic and aggressive.

In the public gatherings the subjects which come up for consideration always cover an immense field of thought and they are explained and urged in such a clean-cut, convincing and frequently eloquent fashion, sometimes by men not in professional life, that not only the ordinary hearer, but even those who themselves are trained to public utterances are both surprised and delighted. But what most frequently puzzles the outside world at these gatherings is, that these laymen in their discourses, often pronounced on the spur of the moment, are evidently familiar with an immense number of profound religious truths, such as man's essential and inalienable obligations to his Creator, the Incarnation of the Son of God, divine grace, the sacraments, etc., none of which are, of course, discussed but which come to the speaker's lips as a matter of course and seem to run like a thread through all their utterances, and are moreover referred to or explained with perfect confidence in the correctness of what they advance.

Perhaps the presence of the prelates in these assemblies is one of the most notable features in the educational growth which is perfected in such gatherings. The fact that the speakers are most ready to accept any warning or advice that might be given on such occasions, if any deviation from the strictest orthodoxy occurs, is itself a splendid mental and moral training for the speaker, or rather an evidence that he is already excellently equipped in that respect, while it is at the same time a startling revelation to those in the audience who have thrown off all religious authority. The familiarity of these Catholic laymen with the profound

doctrines of the Church is a constant source of astonishment to heretics and unbelievers.

In brief the Federation meetings are condensed and concentrated Summer Schools of education on the most vital subjects of human life. Everything is at high pressure, indeed, but the students are prepared and mature. The delegates return to their respective societies and the general uplift in Catholic information and Catholic energy simply defies calculation. There is no Catholic society of any kind or any race that should not cooperate with this movement.

Flippant Criticism

The New York Evening *Sun* is ordinarily careful not to offend the religious sentiments of its readers; one is the more surprised, then, to note the coarse gibe which closes an editorial comment in its issue of August 22. Referring to a report lately published by the Surgeons General of the United States Army and Navy, in which the question of venereal diseases is dealt with at considerable length, a writer in *AMERICA* had suggested a modification of the "public discussion and education" proposed in the report as a cure of the evil which has come to be our nation's shame.

No indiscriminate public discussion, he contended, should be favored, since that would rather attract the prurient and evil-minded than save the innocent and pure. There should be instruction, of course, but instruction by prudent, pure-minded and competent men and women; not an education that reveals to mere children the mysteries of life by school manuals, which perhaps have had their share in the national disaster.

To the Evening *Sun* writer all this suggests "obstinate opposition towards the maintenance and improvement of public hygiene" (!),—"a peculiarly deplorable opposition used upon the plea of morality or in the name of religion." Not naming *AMERICA* he makes this reference to our reasonable comment on the "public discussion and education" remedy urged in the report of the Surgeons General: "One of our leading religious journals cries out against it and insists that the 'mysteries of life' must be concealed from 'mere children,' intimating that the school manuals of physiology, even such as they are, may 'have had their share in the national disaster.'"

One is tempted to score, as he deserves, a writer who presumes thus to twist the thought he would criticise, but the closing words of his editorial evince a callowness of judgment that mark him one deserving of pity rather than censure. The writer in *AMERICA*, speaking with a knowledge which years of intimate experience of the motives strong to influence men gave to him, had urged the need of religion's help to cure the evil; and speaking to those who would understand his plea, he had affirmed: "For Catholics, there must be added the sanction and the sacraments of their religion to sustain the instruction; and they must be impressed profoundly with the

obligation of heeding God's mandate to be pure both in body and soul. For them fear of God and the use of the sacraments are the only prophylactics."

Whereupon the *Sun* writer flippantly asks: "Is not this plainly a case of piety run to seed?" Solomon's word is his fitting answer: "My son, be not wise in thy own conceit. . . . For every mocker is an abomination to the Lord, and his communication is with the simple."

A Danger of the Day

Some four hundred new books are announced for this fall by metropolitan publishers. Of what will this deluge of reading matter chiefly consist? Of fiction, unquestionably; and if we may judge by the character of the past summer's output of novels, fiction largely of a dangerous tendency. Pick up, for instance, two of this year's "successful" stories that are not by any means the worst of those the public eagerly devours nowadays. One is called "The Legacy." Its plot reaches a climax when a woman is about to prove unfaithful to her marriage vows and, in intent at least, is an adulteress, a sudden accident being all that saves her. "Fenella," the other book, the author of which is said to be a Catholic, is the story of a London dancing girl, whose reputation, sullied in an early chapter, is lost beyond recovery before the middle of the book. Now, though the plot and situations of both these stories are bad, the style and atmosphere are no better. Nearly all the leading characters are coarse, brutal, sordid or irreligious. Few of the men or women delineated have any purpose in life beyond the gratification of the three concupiscences. Yet the creator of these characters strives to portray them in a way that will excite, not the disgust, but the sympathy and admiration of his readers.

Now it is much to be feared that novels of this kind are becoming the daily absorption even of Catholics. By enterprising manipulation of modern publishers' distribution methods the latest novel may be borrowed for a few cents from the corner drug-store, and this type of story will be circulated more widely than ever. No Catholic, however, should start reading any of these books without first being sure that the story is clean. That a novel "has reached the three hundred thousand mark," be it remembered, is in itself suspicious nowadays, for the public's literary taste is perverted and its conscience blunted. Nor can the book reviews of many secular magazines and journals be trusted either, for novels are being highly praised that no pure-minded person would touch, even with a pair of tongs.

If a man were to walk into an apothecary shop and proceed to taste of all the bottles within his reach he would probably be arrested for attempted suicide. But is not a woman who enters a circulating library to take out half a dozen suggestive novels doing all she can to commit moral suicide? Let Catholics be on their guard

then. It is plain that many novels of the day cannot be read without danger of mortal sin, for these stories are reeking with soul poison.

The President in Search of a Pastor

President Taft must have felt something like the New Zealander who is going to sit on a broken arch of London Bridge to sketch the ruins of St. Paul's. He made a pious pilgrimage around the city of Washington last Sunday week and saw what must have looked to him like the ruins of Christianity. Church after church was closed for the summer and the parsons were off on vacation, resting their weary voices on the top of the Alps or up the Nile, or on the sea-coast or elsewhere, and drawing their salary meantime automatically. Our separated brethren are very considerate. The legislators under the dome were hammering out reciprocity and free wool and the cotton schedule, and the President was elaborating his prospective vetoes while the modern apostles of Washington had concluded that the country did not care which way salvation went, so they adjourned and let the souls that might be lingering in the District take care of themselves. And yet they are wondering why men don't go to church. Why should men go to church? If the parson doesn't go, why should they? It is a pity the President didn't betake himself to St. Aloysius', or to Holy Trinity, or to St. Matthew's or to some other of the Catholic churches in the Capital. He would have found plenty of worshippers before the altar, congregation replacing congregation from early morning till mid-day, and then in the afternoon till late in the evening.

Washington, of course, is only typical of the whole country. Our Protestant friends have effaced from their souls the last vestiges of the law of public worship at least on one day of the week, and the inevitable result has followed. The other nine laws of the Decalogue are tossed aside as of no binding force whatever. Hence it is that we self-complacent Americans find ourselves face to face with the grimmest and most gruesome criminal statistics of the whole civilized world. It is almost a pity that the President could not do with the parsons what he does with the legislators: keep them in session while there is any work to be done.

Religious and Personal Liberty

An incident which recently occurred in Arnaudville, La., and which the action of the State authorities has just closed satisfactorily, promises to become a notable and salutary precedent. A negro was duly tried for an alleged crime and condemned to death, but the two priests of the place, believing there was a miscarriage of justice, petitioned the Board of Pardons in his favor. A committee of local Catholics sent a protest to the archbishop against the priests' action, on the ground

that the man was a negro and that, if priests did not mind their own business, French history would repeat itself in Louisiana.

Archbishop Blenk replied that his priests were under his authority in ecclesiastical matters only. "They are and remain free citizens, entitled to exercise, independent of me, all civil and political rights." The fact that the man they interceded for was a negro added to their credit. "The lowliness of the claimant should, with generous hearts, strengthen his claim for assistance." The allusion to French anti-clericalism was thus answered: "I beg to remind all concerned that we are living in America, and that in this republic which is truly free, the mass of the people will see to it that the Catholic Church is not here assailed and despoiled of its property and rights."

His Grace's manly defence of the lowliest of his people, of the rights of his priests and of American citizenship, was warmly approved by the press and people of Louisiana. The citizens of Arnaudville passed resolutions repudiating the action of the protestants, endorsing the pronouncement of the archbishop and pledging him their allegiance. The State Board of Pardons at its last meeting, Lieut.-Governor Lambremont presiding, took up the petition of the priests and, finding after careful investigation that their grounds of objection were well taken, decided by unanimous vote to commute the negro's sentence.

The incident shows that the people in the South, as well as elsewhere will, when properly appealed to, respond to courageous and capable leadership, and that the hasty action of a turbulent few does not represent the popular mind. It also shows that Louisiana, originally a French colony and now the most Catholic State in the South, is still attached to the older and better traditions of the mother country. It might be well to transmit the archbishop's letter with an account of its consequences to the present rulers of France. It would give them an object lesson in religious liberty as it exists in a real republic.

An Unorthodox Conceit

Magazine verse seldom calls for serious notice, but when a writer who figures considerably in Catholic periodicals signs her name to a page of rank blasphemy in a secular publication, it was necessary to point it out. Katharine Tynan had a poem in the August *McClure's* in which, addressing her child, she says:

"Child if I were in heaven and you were in hell . . .
I would leave the fields of God and Queen Mary's feet,
Straight to the heart of hell would go seeking my sweet."

Now, if Katharine Tynan knew or cared to remember her catechism she would know that if she were in heaven, and therefore enjoying complete happiness, she would never want to get out of it; also that if she did get

to "the heart of hell" there she would stay with her "sweet," and there would be nothing sweet in that. Even her child, if he is a Catholic, would recognize the falsity of her teaching and its direct opposition to elementary Catholic doctrine, but he might not rise, or sink, to an understanding of the blasphemy that follows. The Blessed Mother is made to rise up in Heaven at Katharine's departure and say to her Son:

"It is so that mothers are made: Thou madest them so. Body of mine and Soul of mine, do I not know?"

That is, God made it impossible for mothers, even His own, to accept His truths where their child is concerned. Poets and other verse-writers who have written themselves out are wont to patch their lines with sensations, for lack of legitimate material, or to make a paradox banked in gush do duty for poetic feeling; but that a Catholic writer should seek body for her verse by making the Mother of God sponsor for un-Catholic sentiment, is something difficult to characterize.

Where More is Meant Than Meets The Eye

A dozen years ago "advanced educationists" were gravely discussing the effects produced on the budding minds of children by the tint of the school-room walls. Pure white was not considered very stimulating. Light green was in high favor for its quieting and soothing quality, but gazing always on pink or grey might have a weakening effect on the character of pupils. Strikingly contrasted colors kept children wide-awake; so a flock of little girls who sat in a room treated in crimson and gold would doubtless surpass completely their school-mates of the same age who studied within walls tastelessly calsomined in yellow and brown, though boys in a red room would be harder to manage, no doubt, than those who were gathered under a ceiling of azure hue.

Much of this is quite absurd, to be sure. It is true, nevertheless, that the character of children is influenced by what constantly meets their eyes at school. Boys, for instance, who gaze day after day at a picture of Cæsar or Napoleon are likely to conclude that no one is more worthy of admiration than Cæsar or Napoleon, and girls who sit daily before a stylishly dressed, well-paid schoolma'am are in danger of deciding that the most important thing to aim at in this world is to be well paid and stylishly dressed. But children who always see hanging above the teacher's desk the Crucifix, or a picture of our Lady, and by the daily sight of the religious habit, are unconsciously imbued with the Catholic principles that these things symbolize, are much more likely, it would seem to be good Christians, and therefore good citizens than are their public school playfellows. However far from the right path the children of the parish school may afterward stray, the early impressions they once received from their surroundings will help to keep the spark of faith living in their

hearts. For if that fire is not completely quenched it can be fanned to a flame, even on a death-bed, and a soul find salvation. If early religious training resulted after all only in this, how priceless would be its value?

CATHOLIC PRESS ASSOCIATION OF AMERICA

Supplementing the work of the Convention of the American Federation of Catholic Societies at Columbus, Ohio, was the meeting of Catholic editors, whose sessions were held on Thursday and Friday of Convention week. The practical outcome of their deliberations was the formation of a Catholic Press Association, which it is hoped will eventually include in its membership all the editors of Catholic newspapers and periodicals published in the United States and Canada. This is not the first attempt to form an association of this character. Previous efforts, however, failed to arouse general interest or cooperation, and in consequence whatever organizations were heretofore projected or actually established came to a premature end. The advantages to be derived from a united Catholic Press was never a matter of speculation. The need of such union has daily become more apparent. The call for the special meeting at a time when the Federated Societies were in session was sent to the different editors of the Catholic Press by Mr. Edward J. Cooney, of the *Providence Visitor*, Providence, R. I. Between sixty and seventy Catholic editors were present at the several sessions.

By a regrettable oversight the invitation to the meeting was sent only to the editors of papers and periodicals printed in English, and the numerous like publications in German, Italian, Slavic, French and Polish were overlooked. Perhaps it was thought that the formation of a permanent organization of the press could be best accomplished if a modest beginning were made, and that the membership could be enlarged later when the association had been well established. It was a matter of surprise and gratification for those present to find so many present who had come from distant parts of the United States, some, too, from Canada, all animated with the sole purpose of uniting their efforts in a cause upon which so much affecting the religious life of Catholics depends. The several sessions were marked by great unanimity and great cordiality, auguring well for the future. The concrete result of the deliberations was the formation of a society under the name of the Catholic Press Association, with a permanent board of officers and directors. Within the chief organization three bureaus were established, the work of which will be entrusted to a separate board of managers for each bureau.

The following officers were elected: President, Edward J. Cooney, Providence, R. I.; vice-president, William A. King, Buffalo, N. Y.; secretary, Claude M. Becker, Brooklyn, N. Y.; treasurer, Charles J. Jaegle, Pittsburg; board of directors, Rev. Edward P. Spillane, S.J., and Rev. John J. Burke, C.S.P., New York, and James T. Carroll, Columbus.

Preparation for putting into operation the news bureaus which the organization will perfect was made at the meeting by the naming of committees to take charge.

The news bureaus will be under charge of Nicholas Gonner, of Dubuque, Ia.; Rev. Peter E. Blessing, Providence, R. I.; Charles J. Jaegle, Pittsburg; J. F. Cahill, Montreal; Rev. O. T. Magnell, Hartford, Conn. The advertising bureau will be under charge of Edward J. Cooney, Providence; P. E. Sullivan, Portland, Ore.; Dr. Thomas P. Hart, Cincinnati; William M. Mumm, Columbus, and J. M. O'Rourke, New York.

A literary bureau also is to be established in connection with the work of the organization. The men in charge will be Rev. John J. Burke, New York; John Paul Chew, St. Louis; Dr. Thomas O'Hagan, Chicago; Rev. Dr. William P. Cantwell, Long Branch, N. J., and Miss Alice J. Stevens, of Los Angeles.

LITERATURE

The Dawn of All. By ROBERT HUGH BENSON. St. Louis: B. Herder.

Many readers of Monsignor Benson's "Lord of the World," which appeared a few years ago, informed the author that the effect of that book "was exceedingly depressing and discouraging to optimistic Christians." Consequently, as a sort of antidote to his former volume, he shows in "The Dawn of All" what may happen some sixty years from now if the process opposite to that traced in "The Lord of the World" should take place. Father Masterman, an apostate priest, has been stricken suddenly with a fatal malady, and, after refusing the last Sacraments, becomes unconscious. He finds himself forthwith transported to the year 1973, to discharge the duties of secretary to an English cardinal. From his first experience in this new world, that of listening to a sermon in Hyde Park delivered by a Franciscan friar, till the climax of the book, when the Pope comes as his own envoy to make peace with a city full of rebellious Socialists, Mgr. Masterman meets a series of surprises. For he finds society reconstructed on a basis of complete submission to the Holy See. The Catholic Church, for example, is reestablished in England; all the kings of Europe pay the Pope homage; Italy is St. Peter's patrimony once more, with Austria administering its government; the civil, scientific and industrial world is thoroughly animated by Catholic ideals and principles; Ireland has become a huge monastery of contemplatives, where everybody goes now and then for a retreat, and the Holy Father has become the arbiter of nations.

A visit Mgr. Masterman makes to Paris, Rome, and Lourdes opens his eyes to the pervasiveness of the Church's influence. He assists at a trial for heresy, and, to his horror, sees a priest handed over to the secular arm for execution. In Germany only there is some unrest, owing to the emperor's apathy and to the Socialists making their last stand in Berlin. By the Pope's courage and address, however, war is averted, and all the unreconciled Socialists are permitted to pack up and sail for no less a place than Boston! There they will be permitted to practise Socialism in peace. Almost all our side of the world will belong, of course, to the Mexican empire in 1973; the Eastern States and Canada will be under a separate government, however, as the Far West will have succumbed to Japan. The vision ends with the Holy Father's triumphal progress round the world at the head of a magnificent procession of "volars," in which every nation on the earth is represented.

Mgr. Benson cleverly explains, as the story goes on, all the means by which this wonderful revolution was effected, and Father Jervis, Mgr. Masterman's right-hand man, is made to recall to the astonished secretary the simple Catholic principles that were accepted when all these changes took place. The story ends with the fallen priest's awakening from his strange sleep and asking for a confessor. Mgr. Benson has given us a clever and interesting book. W. D.

The Dominion of Canada. By W. L. GRIFFITH. Boston: Little, Brown & Co.

This is the third volume of the "All Red Series," which is intended to give a sort of bird's-eye view of the commonwealths of the British Empire. It is not a very satisfactory volume, its chief fault being that it attempts too much. The history of Canada from 1497 to 1871, when British Columbia entered the Confederation, cannot be given in sixty-eight pages, and, consequently, very important matters receive insufficient treatment. The remaining sixty-three pages of the first part deal with the de-

velopment of the country, especially of the West, and a little political history. The second part discusses the people and their social life, with a glance at labor unions. The third runs over the constitution, climate, commerce and scenery, and touches on a few other things, such as conservation. The fourth is statistical, regarding agriculture, mines, fisheries and manufactures.

The author is secretary of the High Commissioner in London, and would, we think, have produced a more practical book, for both immigrants and those who stay at home, had he divided it according to Provinces. The style is extremely commercial, sometimes distressingly so. There are some misprints, as "Nova Scota," and no British Columbian can tolerate "Simil Kameen" and "Esquimault," the less so as these names are elsewhere printed correctly.

Newspapers and Periodicals of Illinois, 1814-1879. Revised and Enlarged Edition. By FRANKLIN WILLIAM SCOTT, University of Illinois. Springfield, Ill.: Trustees of the Illinois State Historical Library.

On August 15, 1812, a party of Indians on the warpath slew every man of the garrison of Fort Dearborn, Illinois; on the following day they destroyed every building at that remote outpost of American civilization. From those ashes rose Chicago. Two years after the attack on Fort Dearborn a land office was opened at Kaskaskia, the chief town in Illinois territory, and the same year saw the launching of the first newspaper enterprises, *The Illinois Herald*, published in the same town. Four years passed from this humble but daring venture before the public demand, that capricious autocrat, called for a second paper. Politics, business, religion, and literature brought forth other productions as the years wore on, until, in the course of 1879, one hundred and forty-eight new candidates for the favor of the reading public appeared in the arena. In a historical introduction of eighty pages Professor Scott traces the currents of thought and action which were responsible for the increase in the number and kinds of publications.

Most of those pioneer papers have disappeared beyond hope of recovery, yet some are preserved in the State and elsewhere. A list of such repositories takes forty-five pages.

Photographic reproductions are given of four early papers. The thirtieth issue of *The Illinois Herald*, December 19, 1812, tells of the capture of the British brig *Atalanta*, with a cargo of wines, brandy, and silks. The first issue of Chicago's first newspaper, *Chicago Democrat*, November 26, 1833, expatiates upon the advantage of a projected railway: "The want of a railroad from Lake Michigan to the Illinois River must soon be very sensibly felt, as that section of the State is increasing in population to a degree unparalleled in the history of any country." The first issue of the *Alton Observer*, published by the Rev. Elijah P. Lovejoy, the famous Abolitionist, bears the date of September 8, 1836. Besides a communication raising the question whether impenitent sinners ought to pray, Viscount Melbourne is informed that if Great Britain faithfully refuses "to place popery side by side with Christianity, there may be no bound to her preservation." (!) Fourteen months later the earnest but ill-advised preacher was shot and killed while defending his property against the attacks of an anti-Abolitionist mob.

Full of information as it is, this historical introduction is but a promise of a more exhaustive treatment of the subject which will appear at a later day. We shall welcome it.

In compiling the present work the towns of the State are taken in alphabetical order, from Abingdon to Young America. Three elaborate indexes are given. One is to the newspapers by title, the second is to the names of proprietors, publishers, and editors, and the third is to the counties in which the publications were issued. * * *

A Guide to Great Cities for Young Travelers and Others. Northwestern Europe. By ESTHER SINGLETON. New York: The Baker and Taylor Company.

A Guide to Great Cities for Young Travelers and Others. Western Europe. By ESTHER SINGLETON. New York: The Baker and Taylor Company.

These are two volumes in "The Guide" series of travel books. The first volume takes us on a sightseeing trip through ten important centers of wealth, commerce and art, such as London, Hamburg and Antwerp, and the much less known cities of Copenhagen, Stockholm and Christiania.

France, Spain and Portugal are drawn upon for the matter of the second volume, which conducts us through sixteen cities. Paris and Lyons, of course, are there, and others less frequently visited, as Blois and Tours.

Besides the lively descriptions and excellent half-tone illustrations, we are treated to many historical side lights in connection with the palaces and monuments to which our clever *cicerone* leads us. Young travelers who look forward to a European trip and stay-at-home travelers, who can indulge only in a trip on the wings of fancy, will find much to interest them in these pleasant and chatty volumes.

Miss Singleton quotes freely from tourists who have preceded her. We may be permitted one little word of regret at the unfortunate choice which she made when speaking of the great Lisbon earthquake. That people, when worked up to a high pitch of excitement, may indulge in wild extravagances of conduct is familiar to all who have been present at even such a simple, every-day occurrence as a hotly contested baseball game. Is it strange or unreasonable to suppose that, in the awful terror of the earthquake, the religious sensibilities of the smitten people should have been manifested in ways not known in calmer moments? The wild struggles of a drowning man may be of no avail, but we should not like to be safe on shore and mock him. Wouldn't that seem somewhat heartless? * * *

Les Pèlerinages au Mont St. Michel. Par ETIENNE DUPONT. Paris: Vic et Arnat.

This little paper-bound production is one of the delightful kind of brochures that a booklover, browsing in libraries, cannot help putting together. We have all heard stories without end of the famous shrine of St. Michel, its origin, its architecture, its history, etc., but as everything else seems to be preempted, M. Dupont tells us about the roads the pilgrims took in wending their way from the north and the south and the east to pray at its altars. They did not come from the west, for there was nothing but the wild ocean in that direction. Incidentally, we find descriptions of the *leproseries* and *maladreries* that were built in the neighborhood for lepers and the general sick, for many of the devout people who journey laboriously to *La Merveille*, as St. Michel was called, did so for the relief of their own or others' physical as well as spiritual ills. The story of the famous bells which once hung in its now deserted towers will also interest the seeker after odd things in literature, even if he finds the account classified as a contribution to the *chalcographie michelienne*. They were very useful, those bells, as they boomed out in the skies above when the pilgrims were groping their way through the impenetrable fogs that often settled upon the far-reaching sands, bewildering enough of themselves, for they were often quicksands, and shifted frequently, swept, as they were, by the sudden rush of the incoming tide of the ocean.

There is an illuminating chapter on weights and measures also, that shows us how human they were in those days, for the monks had to have a commission established to prevent

the cheating of the pilgrims by the hucksters who erected their stalls around the great enclosure, or the innkeepers who swindled their guests.

St. Michel is almost deserted now; there are no sentinels on its ramparts and towers; no monks in its cloisters; and its once valuable library was tossed to the wind as long ago as the time of the French Revolution. But because of the desolation it is a pleasure, even if a sad one, to turn back again to the glories which crowned it from the seventh to the nineteenth century. * * *

The Animal World. By F. W. GAMBLE, F.R.S., Professor of Zoology in the University of Birmingham. Introduction by Sir Oliver Lodge, F.R.S. New York: Henry Holt & Co. 75 cents net; by mail, 82 cents.

This is one of the volumes of the "Home University Library," in which "subjects of timely importance are treated by men of world-wide reputation." It is not a child's book, filled with pretty pictures and abounding with anecdotes; but it gives "the information which, in a general way, every educated person would wish to possess." Passing over the specious and fanciful theory which underlies the work, one may obtain a vast deal of knowledge of the animal creation by reading the chapters on the structure and classification of animals, their quest of food, their senses, the way they breathe, and their care for their young. About forty engravings and a bibliography and a glossary-index (this might be made more complete) are included in the work.

A Compendium of Catechetical Instruction. Edited by REV. JOHN HOGAN, Vice-Rector, Irish College, Rome. New York: Benziger Bros.

Father Hogan, indeed, calls his work a "compendium," but it consists of two tall volumes of more than two hundred and fifty pages each. Yet even in these big books the editor does not undertake to cover the entire field of Christian catechetics. In the first volume Father Hogan treats only of prayer, with an explanation of the "Our Father" and the "Hail Mary," while the second he devotes to an explanation of the virtues and vices. Many pages from the "Roman Catechism" and from "The Catechism of Pius X" are embodied in the book, and are followed by solid and thorough instructions which will make the work of great practical value to the Sunday School teacher of advanced classes, or to the pulpit expounder of Christian Doctrine.

From the Christian Press Association, New York, a third edition comes of Father Walworth's "Early Ritualism in America," which first appeared in the pages of the *Catholic World*. That part of the book giving the letters and doings of a group of young Puseyites on this side the water, whom the Oxford Movement eventually cast into the Church, is particularly interesting. Edgar P. Wadhams, one of these men, became the first Bishop of Ogdensburg; James A. McMaster, another, lived to be the famous editor of the *Freeman's Journal*, and a third is the author of this book. In the preface Bishop Gabriels pays a warm tribute to his predecessor in the see of Ogdensburg and to Father Walworth, and announces that whatever profits the author reaps from the sale of the book are to go to preserving the faith of the Catholic Mohawk Indians in Northern New York and for converting the remnants of other Iroquois tribes that are there.

When the teaching of Christian Doctrine is the theme, the name of Father Howe is one to conjure with. And now a sixth edition of his admirable "Catechist" is out from R. & T. Washbourne's publishing house. The chief changes in this new catechism of catechisms are improvements in presentation and in conciseness. It is a great pity that these two excellent volumes are still sold at so prohibitive a price. It would seem that a

sixth edition could be gotten out for less than \$3.80 without bringing the wolves about the publishers' door.

Macaulay, in his characteristic manner, says of Father Petre, the Jesuit privy counsellor of James II: "Of all the evil counsellors that had access to the royal ear, he bore perhaps the largest part in the ruin of the house of Stuart." But Father Pollen, writing in the *Month* for August, has little trouble in proving that this sweeping assertion is a great exaggeration. For Father Petre's contemporaries have remarkably little to say about his influence over the king. His doings are scarcely mentioned in ambassadors' letters, and there is not a single document in the State archives bearing the Jesuit's name. Having no ambition whatever to be a privy councillor, but being constrained to accept the office, he apparently did very little counselling. He had indeed a share in causing James' fall, in as much as "his presence at the council board was intensely irritating to the Protestant party and contributed considerably to the unpopularity, and by consequence to the downfall of the king." But of Father Petre's precipitating the catastrophe by his evil council there is absolutely no evidence. The king indeed, while in exile in France, is reported to have said: "Had I followed Father Petre's advice I never would have lost my throne."

Mr. Joachim M. Cullen is a zealous Catholic lawyer of Buenos Aires who has compiled in "The Biblical Book" a collection of meditations and prayers entirely made up of the very words of Holy Writ. This neat little book, which is a translation from the second Spanish edition, is dedicated "to all English-speaking Christians, both Catholic and Protestant," and has as a frontispiece the facsimile of a letter of approbation from the Holy Father himself. The book is issued from the Westminster Press, Harrow Road, London.

As its name indicates, "Epitome Theologiæ Moralis per Definitiones et Divisiones" is a handy index of the field of moral Theology. Compiled by the Rev. Charles Telch, a professor of the Pontifical College, Josephinum, Columbus, Ohio, the book is slender enough to slip into the pocket, yet full and clear enough to bring comfort to a perplexed confessor. It sells for fifty cents.

BOOKS RECEIVED

Newspapers and Periodicals of Illinois, 1814-1879. By Franklin W. Scott. Springfield, Ill.: Illinois State Historical Library.
Children of the Gael. By Charlotte Dease. New York: Benziger Brothers.
Gemma Galgani. A Child of the Passion. By Philip Coghlan, C.P. New York: Benziger Brothers. Net, 40 cents.
Dr. John McLoughlin. The Father of Oregon. By Frederick V. Holman. Cleveland: The A. H. Clark Co.
Annual Reports on Factory Inspection; Mercantile Inspection; Mediation and Arbitration, and of the Bureau of Labor Statistics. Albany: State Department of Labor.
The Social Evil in Chicago. A Study of Existing Conditions, with Recommendations by the Vice Commission of Chicago.

EDUCATION

In October, 1909, an editorial reference was made in *AMERICA* to a paper published a short time before by the President of Clark University, G. Stanley Hall, in which the attempt was made to establish the possibility of moral education without religion. Every observer sees that, with a growing vagueness in religion, morality is growing more unsettled, and many conclude that when the former vanishes the latter will vanish with it. President Hall sought to reassure these. We held at the time that his argument was not convincing. We had no thought, however, that Clark's President would acknowledge the lack of logic in his own argument and come out as plainly as he has in advocating the need of religion in education. In an extended review of the public school system, which appeared in the *New*

York Times, August 19, little more than two years after the pronouncement criticized in *AMERICA*, President Hall has this to say: "Protestant though I am, I believe that, with the young, morality needs religious reinforcement, and in this general proposition I believe the Catholics are right, and that schools should not to be so secularized as to become godless."

* * *

Two years ago Dr. Hall went abroad for his proof as far as Japan. Moral education without religion, he then argued, succeeds in Japan; therefore it can succeed in America. It was the inconclusiveness of such reasoning that our editorial attacked. "Supposing for a moment that Japanese education is unreligious and that it results in morality," we said then, "one may not ignore the fact that our children are Christian, living in a civilization established on Christianity, and permeated with moral principles drawn from the Christian religion, while the Japanese are nothing of the sort." But we denied further that education in Japan is unreligious. How wide of the truth is the statement that the Japanese are an unreligious people is strongly emphasized in the series of letters on Japan and its attitude to Christianity which appeared in *AMERICA* early this year.

* * *

In the *Times* paper, Dr. Hall is frank enough to abandon his contention and to admit that in Japan, aye, and in France, too, "where the experiment of education without religion is being tried with disastrous results, the attempt to train morally without a religious environment is impracticable. 'I do not forget,' he says, 'that France and Japan are experimenting on just this line. But both of these countries have been driven to this step by political and other exigencies, as indeed we were in the day of intense denominational spirit when our schools were divorced from church influences. Moreover, France and Japan realize the gravity of the problem and are doing everything in their power to make civic life and public service and welfare a religion.'

* * *

It would, perhaps, be expecting too much from Dr. Hall, in his recent change of heart, to look for some word of condemnation of these "political and other exigencies" that have "driven France" to experiment with a system which is doing so much to destroy every evidence of religious life in that nation. But surely we have a right to something better in the way of the "religious reinforcement" he advocates than that which Clark's President offers us. "All studies show that, in our rapidly increasing urban life, the temptations to which the young are exposed are very grave, and that boys need to be safeguarded by being told a few plain truths about their own bodies, the dangers of disease, and girls about the fatal tendencies of granting liberties." It should be scarcely necessary to remind Dr. Hall that his "few plain truths" will have little effective force in safeguarding the youth of the land from the evils he dreads, unless teachers and pupils alike find the last reason of the lessons suggesting them in the commandments formally imposed upon mankind by God, who, as St. Paul tells us, is the rewarder of men according to their works.

* * *

The *Times* article will prove interesting to a wide circle of readers because of other singularly frank statements made in it. It is not often that a hide-bound defender of the American state system of education permits himself to affirm: "Vast as are the sums of money we expend and excellent as are the buildings, elaborate as is the organization and numerous as is the personnel of the teaching corps, our schools cannot be called up to the standard of efficiency they should attain." Nay, he believes there is a growing consensus of opinion, among those competent to judge, that the public school system "has not kept pace with the progress of the age or of the country, so that it is, relatively, falling behind and does not meet our needs as well as the school system of 100 years ago did."

Dr. Hall is led to make this avowal by the study of what he claims to be "admitted shortcomings of the present system." One does not necessarily accept the contentions of Clark's President, still it will be informing briefly to glance at these admitted shortcomings. As first of these the latest critic of the system counts "the feminization of the teaching corps." This is one reason, says Dr. Hall, why boys drop out in the last grammar grade and especially in the upper high school grades. "Three-fourths," he tells us, "and in some States nine-tenths (and in the grammar grades the vast and overwhelming majority) of all teachers are women." This condition may pass in the kindergarten and perhaps, in the primary grades, he continues, "but that so many children finish the schooling that the law requires without ever having come once in contact with a male teacher is a grave defect."

* * *

A lack of professional training and much waste of energy in breaking in fresh teachers are evils coincident with this feminization of the teaching corps, according to Dr. Hall. As a matter of fact, he asserts, perhaps one-fifth of the entire nearly half-million teachers of the country change every year, and go into some other vocation or marry, and their places are filled by raw recruits. "Women teachers," contends Dr. Hall, "who marry usually withdraw, and probably few of their sex who enter the vocation would not feel condemned if they knew when they enter they must spend the best years of their life in the business." One wonders whether the critic recognized the strong argument his contention implies of efficiency of work in Catholic parochial schools, where most of the teaching corps have chosen the profession as a life task, and have vowed perpetual service in a career they accept as admirably suited to their purpose to give their lives to the spread of God's great glory.

* * *

Another serious defect in the present American public school system Dr. Hall finds in the low average of the duration of school attendance by all of the children of the land. Statistics show that the average child drops out of the school course somewhere before the end of the sixth grade, which fact makes the average duration of school attendance not quite six years. Again the number of weeks per year which school keeps in this country averages less than in the best countries of Europe. "The Summer vacation is so long that much time in the Fall is spent in reaching the point where the pupils left off in the Spring." Finally, as a finishing touch to a detail that few will deny to be a serious detriment to school efficiency, Dr. Hall refers to the large number of absences on the part of those enrolled, and the large per cent. of children of school age in many States who are not even enrolled.

* * *

There is criticism, too, of the methods and appliances of teaching, in which we are, as a country, in Dr. Hall's opinion, "woefully behind the best that is attained in other lands." Our school rooms are generally almost bare of necessary equipment and school apparatus, which, if it is good, "immensely eases the strain of comprehension, facilitates memory and generates interest." Worse than this, he contends that, instead of really teaching, our American teachers set lessons and hear recitations. "We are the greatest consumers of text-books, and these are the most costly in the world, but the best foreign teachers wish themselves to be the source of knowledge, and impart it to the children by conversational methods." In this connection Clark's President has a word to say regarding the elaborate system of marks and gradings that has developed in public school management. And every teacher worthy of the name will say amen to Dr. Hall's characterization of it as "one of the disheartening and nerve-racking, not to say degrading duties which American superintendents, especially in large cities, require teachers to do."

What Dr. Hall has to say regarding the lack of vocational training in our public schools is interesting, but not all teachers will agree with the contention that "there is no such thing as 'general culture' or the development of power, but that all training must be more or less specific." Nor is this a permissible conclusion from the principle which psychologists are quoted as affirming: "An education that does not make children more effective for their future occupations is dangerous." There is such a thing as "general culture," or the general opening up of a child's faculties in preparation for future effort, and the wise experience of the world's best teachers is against specializing before this will have been done.

* * *

We cannot bring ourselves to agree with Dr. Hall's insistent cry for a wider expansion of what he terms "hygienic" instruction in our schools. As AMERICA said, in a recent editorial: "In this matter there should be instruction, of course, but instruction by prudent, pure-minded and competent men and women, the parents and teachers who are responsible to God for the care of youth; devoted guardians who will be ever watchful over their charges, who will wisely choose their time and shape their language so that in the effort to preserve they may not poison."

M. J. O'C.

MUSIC

OFFICIAL CATHOLIC HYMNALS.

In the issue of AMERICA for August 12, Mr. James P. Dunn, organist of St. Patrick's Church, Jersey City, pleads for an official Catholic Hymnal as an efficient means by which to advance vocal instruction in our schools and, especially, congregational singing in our churches. In the course of this article Mr. Dunn says: "It is true that there are in existence several hymnals which have done yeoman's service, notably the Christian Brothers' and St. Basil's Hymnals; but most of these hymnals are out of date, oft-times unmusical in arrangement, and their sins of omission many. For instance, the Christian Brothers' Hymnal does not contain the tune to which *Tantum Ergo* is usually sung, and the harmony is in most cases three part and therefore ineffective."

From this we are led to infer that the writer is not acquainted with the Roman Hymnal, compiled by Rev. J. B. Young, S.J., and published in 1884, nor with "Psallite," by Fathers Roesler and Bonvin, S.J., recently revised and enlarged and issued under the title of "Hosanna"; nor yet with the "Laudate Pueri," of which the Sisters of Notre Dame, of Cleveland, hold the copyright, not to mention several smaller collections prepared by order of individual bishops and official in their respective dioceses. All these books follow the liturgical year, and fulfill every devotional and artistic requirement. If there be a few melodies in any of these collections lacking in virility and dignity, or a verse and stanza here and there wanting in smoothness, there are so many hymns for any given occasion that sufficient variety is furnished to satisfy any legitimate taste.

One or other of these collections is doing "yeoman's service" in schools and churches throughout the land, inculcating sound taste, aiding devotion and preparing the soil for liturgical music wherever the texts and melodies are properly performed. With some additions or modifications any of these books could be made available as an official hymn-book, the creation of which is admittedly a desideratum. As for "St. Basil's Hymnal," the "Christian Brothers' Hymnal," and many other collections of the same calibre, it is a misfortune that they were ever published and permitted to circulate.

If we except a few hymns which are unobjectionable, these books have done "yeoman's service" in vitiating, sentimentalizing and generally lowering the taste of those who have been so unfortunate as to come under their influence. It is these hymnals

which, perhaps more than any other agency, are responsible for the existence of musical conditions such as are reported by "Gregorian" in the same number of *AMERICA*. That such books, whose utter musical worthlessness have been held up to the scorn of European musicians by Rev. Father Habets, O.M.I. (*Fliegende Blätter für Kirchen-musik*, No. 5, 1908, Ratisbon), and Dom Lucien David, secretary to Dom Pothier (*Revue du Chant Grégorien*, Nov.-Dec., 1910, Grenoble), should continue in use in so many places is incredible.

But what is still more astonishing is the fact that in the face of the injunction of Pius X that sacred music "must be true art, for otherwise it will be impossible for it to exercise on the minds of those listening to it that efficacy which the Church aims at attaining in admitting into her liturgy the art of musical sounds" ("Motu proprio," Art. I, paragraph 2), collections at least as bad as those mentioned above continue to come into existence, and that from sources whence we have every right to expect a better example.

If we may not hope for "a more general and thorough musical education and a more serious attitude towards music as an art" (J. B. W., in *AMERICA* for Aug. 19), which would help those in authority and those who, by their calling, are in a position to influence the faithful for good or ill to understand the nature of the matter in hand and act accordingly, is it too much to expect that they heed the Vicar of Christ, who, "with the fullness of Apostolic authority," and with unmistakable clearness, gives us in his "Motu proprio" of Nov. 22, 1903, "a juridical code of sacred music"?

JOSEPH OTTEN.

Pittsburgh, Aug. 21, 1911.

ECONOMICS

A fortnight ago we pointed out some of the economic absurdities involved in the gambling on future sunshine, or rain, or frost, which go by the name of operations of the produce exchange. Nevertheless the produce exchanges are, we believe, still open, and we have not heard of a single gambler having dismissed his clerk, stenographer and office-boy, or renounced his share in one or more of the three, and closed his office, or his desk, and sold his seat in the exchange, or vacated his place on the curb, to go west to help to gather in what is left of a harvest that has been destroyed and resuscitated half a dozen times by crop inspectors. "No, sir. I'm making money; and I don't propose to quit."

There lives in Germany a certain Count Von Hoensbroech. He was once a Jesuit. What he is now we do not know. He bobs up every now and then to attack the Society to which he owes the "scholarly training" the *London Times* finds so evident in him. Some years ago he tried to fasten on it the old calumny that "the end justifies the means" is one of its fundamental moral principles; and, in spite of his peculiar advantages, failed ignominiously. He went into hiding for a time; but he now appears again with a history of his life as a Jesuit, in which he tells of the dissimulation characteristic of the Order. He will probably find himself in logical difficulties again.

In the meantime we would point out that the characteristic of modern society is not so much dissimulation, as falsehood. Bad things are given good names; so that men tell fibs without knowing it, as is the case with our wheat gambler. He sees his balance in his bank-book growing day by day and does not dream he is saying anything but the truth. Yet he is making nothing. He is gaining money, and of this the correlative is that somebody is losing it. But the transfer of money from pocket to pocket, or of figures from bank-book to bank-book are as profitless economically as the operations of the race-track and the gaming table.

No less false are the expressions, familiar from our school days: "Pennsylvania produces coal"; "California produces oil."

Pennsylvania no more produces coal than it produces the cannon balls that are dug up on the field of Gettysburg; nor does California produce oil, any more than it produced the Table Mountain skull. The former produces corn and the latter oranges. But as for coal and oil, Pennsylvania contains the former, and California contains the latter. Their inhabitants extract the coal and the oil; but, take what thought they will, they cannot add a pound or a pint to the store of either.

"Production" is most properly used in reference to the fruits the earth gives in response to human toil, and to the useful modifications of those fruits, the result of man's ingenuity and skill. When such toil, ingenuity and skill are employed as fully as possible to produce the largest results for all, the economic conditions of society may be considered satisfactory. Virgil, who was wiser in these matters than they think in these days when the classics are despised, tells us:

"Laudato ingentia rura;

Exiguum colito."

Which means: "Sing, if you will, with Rudyard Kipling the praises of 'the league-long furrow,' but for farming profitable to yourself and to the world at large, be content with a quarter section." You will find more useful employment for yourself and your stalwart sons in its comparatively narrow fields, and for your wife and comely daughters in its milking shed and dairy, than if you had a thousand acres farmed with machinery until the land is worn out, while your sons are gambling in the produce exchange and your daughters gadding from matinees to golf-links.

H. W.

SOCIOLOGY

The tenth national convention of the American Federation of Catholic Societies closed at Columbus, Ohio, on August 23, with the selection of Louisville, Ky., as the next place of meeting, and the election of the following officers:

President, Edward Feeney, of Brooklyn; secretary, Anthony Matre, of St. Louis; treasurer, C. H. Schulte, of Detroit; marshal, J. W. West, of Kansas City, Kan., and color bearer, Chief Horn Cloud, of the Sioux Indians, South Dakota.

J. B. Oelkers, Newark, N. J.; T. P. Flynn, Chicago; J. A. Collier, Shakopee, Minn.; J. J. Hynes, Buffalo; J. J. Regan, St. Paul, and J. W. Phelps, Dallas, Tex., were elected vice-presidents; and the executive committee are the Most Rev. S. J. Messmer, Milwaukee; the Rt. Rev. J. A. McFaul, Trenton, N. J.; T. J. Cannon, Chicago; Nicholas Gonner, Dubuque, Ia.; T. W. Immekus, Pittsburgh; Daniel Duffy, Holtsville, Pa.; Charles Denechaud, New Orleans; John Whalen, New York; F. W. Heckenkamp, Jr., Quincy, Ill.; H. B. Cunningham, Boston; C. W. Wallace, Columbus.

The resolutions oppose divorce, on whatever grounds, and pledge the Federation to lead in a movement to repeal laws permitting absolute divorce.

Sympathize with every legitimate effort to obtain a living wage, reasonable hours, protection of life and limb, workingmen's just compensation, decent and healthful conditions in the home, shop, factory and mine.

Protest against propagandas which teach class hatred, advocate confiscation of private property, make marriage a mockery, deny parental rights and responsibility, and proclaim State control and "even ownership of children."

Indorse all unions in behalf of labor which are based on Christian principles.

Express the Federation's gratitude to Pope Pius X for the encouragement he has given to the organization through Mgr. Falconio, his representative in this country.

Condemn the eleventh edition of the *Encyclopædia Britannica*, "particularly in matters in which the Catholic Church is chiefly concerned, wherein it is unscholarly, sectarian and offensive."

SCIENCE

The *Ceylon Catholic Messenger* reports that the Rev. A. L. Cortie, S.J., who was sent to the Tonga Islands by the British Government to take observations on the total eclipse of the sun, left Colombo, Ceylon, the last week of June, on board the *Orontes*, on his way back to England.

The following particulars of the eclipse seen by Father Cortie are taken from a Ceylon journal:

"The eclipse was a total one and visible in the remote group of Western Pacific islands known formerly as the Friendly Islands and now as the Tonga Group, all clustering within the 20th and 23d degrees of south latitude. The Tongas are a regular kingdom, under British protection, and the king—His Majesty George Tubou II—is a very big and mighty potentate. So much so that when war broke out between Russia and Japan, he restored tranquillity in the various Chancelleries of the world by volunteering the spontaneous announcement that, after careful consideration, he had decided to preserve strict neutrality!

"The people are as sunny in their dispositions as their islands are in position, and Father Cortie, who is taking many interesting photographs of the inhabitants to Europe, was greatly captivated by their cheery good humor and their bright, pleasant ways. The eclipse was observed in Vavau, one of the Tongas, and lasted just 3½ minutes—of which 2 minutes were lost in a cloud and the remaining 1½ minutes were alone utilized in taking observations. Father Cortie and Brother McKeon went out from Sydney by H. M. S. *Encounter*, which was placed at their disposal, the sailors assisting in putting up the various instruments, while the officers helped in the observations. The island climate is moist and humid, and the atmosphere is so charged with moisture that directly the moon approached the sun's disc the cool aqueous vapor under the shadow soon cohered into cloud and rendered observations difficult just over the obscured area.

"Father Cortie had two instruments for direct photographs of the corona. One of them had a 20 feet focal length and 4 inches aperture, while the other has 33 feet focal length and the same aperture. The long focal length was useful in taking the inner corona, in order to give details, while the smaller focal length gave bright pictures of the extension of the whole corona. Father Cortie also had several spectroscopes, one of them fitted with an ordinary face, while the other was fitted with quartz, which alone captured the ultraviolet rays. Father Cortie had specially prepared plates to enable him to take the red end of the spectrum, which has never yet been photographed, while, of course, he also took photos of the ordinary spectrum.

"The corona seen on the 29th of April was of the ordinary minimum type, with a long extension in the equatorial regions and a very bright inner corona. The view was unfortunately impeded during two minutes of the eclipse by the clouds, and even afterwards fleecy clouds intervened in the line of vision. One or two other parties—for there were several at work—were more fortunate and some of them had a much longer spell of clear vision. The observations will be duly reported by Father Cortie, and those interested in them will doubtless study the results. The general reader will be interested in the announcement that Father Cortie was very successful in capturing good photos of the end of the spectrum, showing the hydrogen rays, which had never before been photographed. There was no particularly remarkable display of 'streamers.' The photographs which Father Cortie showed disclose two large streamers, one of which extended two diameters, which would mean nearly two million miles, while the other was observed through the clouds and can only be described as a long streamer towards the east. They were of the same type as those seen in 1878, 1889 and 1900."

ECCLESIASTICAL NEWS

The Laymen's League for Retreats and Social Studies announces the opening of the new house of retreats, "Mount Manresa," at Fort Wadsworth, Staten Island, on Friday, September 8, when the organizers of the retreat movement and the officers and directors of the Laymen's League will commence the first retreat for men ever made in the United States in a house exclusively devoted to that purpose.

The Very Rev. Provincial of the Society of Jesus, Father Joseph Hanselman, S.J., will be present at the opening exercises of the retreat, which will be given by the League's spiritual director, the Rev. T. J. Shealy, S.J. "Mount Manresa" will accommodate over forty men at a time, and many applications for retreats in September and October have been received already.

Under date of July 10, the Holy Father has sent an apostolic letter to the hierarchy of Canada, in which he congratulates them on the recent demonstrations of Catholic Faith in the decrees of their First Plenary Council, which he approves, and in the Montreal Eucharistic Congress. He counsels harmony of thought and action between the races, and adds:

"Then, again, unceasingly admonish all Catholics to show themselves such, not privately alone, but publicly as well. For that to which We are devoting Our labors, to restore, as far as possible, all things in Christ, may not be realized, unless the

spirit of Christ pervade public life in all its phases, as well as the conduct of individuals and the family circle.

"Since to this end it is absolutely necessary that the precepts of Christian wisdom be generally known, it will be incumbent upon you, Venerable Brothers, and upon all who are entrusted with the cure of souls, to watch with care that the teaching of religion be never wanting in elementary schools, but that it be given daily at fixed hours and in such manner that the children may drink in not only genuine knowledge but sincere love of the Church, their Mother, and of the heavenly doctrines which she teaches. And in Catholic high schools and colleges the youth should receive still higher training in the study of religion, so that they may in after life associate with their non-Catholic fellow-citizens without spiritual danger, and by reasoning with them be able to dispel from their minds prejudiced opinions which keep out the light of evangelical wisdom."

Right Rev. John E. Gunn, S.M., D.D., was consecrated Bishop of Natchez, by Archbishop Blenk, in the Church of the Sacred Heart, Atlanta, Ga., on August 29. Bishop Gunn was born in County Tyrone, Ireland, in 1863, and entered the Marist Congregation at Dundalk. He made his studies in Rome, where he received his D.D. For a term he taught in Ireland and France, and in 1892 was appointed Professor of Moral Theology at the Marist Seminary in Washington. Six years later he founded a new parish in Atlanta, Georgia, and built a church, also a collegiate school for boys and a high school for girls. His brother, the Rev. Edward Gunn, S.M., was present at the consecration as the delegate from Ireland representing the Irish chapter of the Marist Congregation.

Owing to ill-health, Bishop James Trobec of the Diocese of St. Cloud has resigned that see. He was born in Austria, July 10, 1838, ordained priest in St. Paul, Minn., September 8, 1865, and consecrated Bishop of St. Cloud, September 21, 1897.

Nearly two hundred deaf mutes and a few who could neither hear nor see attended Mass, received Holy Communion and heard a sermon by the Rev. Michael R. McCarthy, S.J., on August 20, in the College chapel of St. Francis Xavier, New York City on Ephpheta Sunday, the patronal feast for the deaf, to which privileges and indulgences were attached by Pope Pius X.

Father McCarthy is the pastor of the New York deaf mission. After the Mass he preached a sermon on the gospel of the day, which told of the cure by Our Lord of the man that was deaf and dumb. As he spoke he used the sign language, which is taught along with the "oral system" to the

deaf in St. Joseph's School for Deaf Mutes at Fordham. Many of those in the front pews interpreted the message by reading the lips of the priest. The sign language, however, is the most practical for use in speaking to large assemblies.

Somewhere in the centre of the chapel sat Miss Katherine Megur, twenty-four years old, who has never been able to hear or to see. When she was ten years old she was taken to St. Joseph's. To-day she uses a typewriter, makes dresses and helps her mother to do the cooking. Sitting by her side was Miss Mary Kennedy, principal of St. Joseph's. The girl's right hand rested in Miss Kennedy's right, and as the priest spoke the teacher's fingers passed in rhythmic motion over the blind mute's hand. The girl's lips moved slightly as she caught the message, and her face seemed to radiate a happy intelligence that could not find expression through her sightless eyes.

The Most Rev. Henry Moeller, Archbishop of Cincinnati, in his petition to the Pope for indulgences and privileges for Ephpheta Sunday said there were 89,287 deaf mutes in the United States, and of this number about 17,000 were of Catholic origin. Many of these have lost the Faith because they are so scattered throughout the country and there are so few priests capable of giving them catechistic instruction in the sign language. Ephpheta Sunday is the eleventh Sunday after Pentecost, and has been observed for six years in the United States in connection with special services for the deaf and dumb.

In the congregation of deaf mutes at St. Francis Xavier's on Ephpheta Sunday were men and women from many walks of life, including a banker, an editor, and prosperous farmers from the adjacent districts. After the service a breakfast was served, and the congregation then went to St. Joseph's School, at Fordham, where the remainder of the day was spent on the playgrounds of the asylum in Bathgate avenue. The Fordham institution takes care of girls only. The boys are taught at Westchester. Most of the married deaf mutes brought their children with them, and without exception the children could both hear and talk. At five o'clock supper was served, after which Father McCarthy, in the sign language, told his flock that he had performed thirty-five marriages since becoming pastor to the deaf in New York, and of the children born to these couples not one was deficient in hearing. He invited everyone to attend Mass at St. Xavier's whenever it was possible.

Father McCarthy devotes himself exclusively to the work among deaf mutes, and is endeavoring to make more general the observation of Ephpheta Sunday.

"We should have a church here," he says, "where the afflicted can go and participate

in every part of the service. In Manhattan and Brooklyn alone there are twelve hundred deaf mutes, and they would be wonderfully benefitted by such an institution. Progress in such a project is necessarily slow, but I believe that during the last year it has been sure. I expect cooperation in this plan from my ecclesiastical superiors."

Father McCarthy is endeavoring to establish a bureau of employment for the afflicted in New York.

At St. Joseph's and at Westchester the girls and boys receive a common school education, along with their training in the sign language and in "lip reading." They are also taught carpentry, tailoring, art work, shoemaking and printing.

A similar service was held the same day in Holy Family Church, Chicago, where during the Mass a sermon in sign and oral language was preached by Rev. F. A. Moeller, S.J., chaplain of the Ephpheta Mission for the Deaf. After Mass breakfast was served in the Sodality Hall by members of the Young Ladies' Sodality. The rest of the day was spent on the grounds of the Ephpheta School for the Deaf, corner of 40th and Belmont avenues. There are over 700 Catholic deaf in Chicago.

The Action Populaire, which has done good work in France and elsewhere, is about to publish an international Catholic guide-book for the purpose of enabling Catholics to co-operate more effectively.

OBITUARY

Old-timers in Chicago, who recall the "prairie" days of that city, mourn the death of Rev. Hugh McGuire, in the early 70's a courageous and generous worker in the building up of the Church's influence in the growing West Side district, and later, for twenty-eight years, irremovable rector at the great St. James' Church on the South Side.

Father McGuire was born in the County Sligo, Ireland, sixty-six years ago. He there made his classical studies at the diocesan college of Ballina, and when yet a young man emigrated to America. He took up his ecclesiastical studies in the now little remembered Chicago Seminary of St. Mary's-of-the-Lake, and, when that institution was closed, he continued and completed them at the Grand Seminary in Montreal, Canada.

Ordained in Montreal forty years ago, Father McGuire's first appointment was to St. John's Church in Chicago, in which city his priestly career ran on to the end. Two short years of service as curate with Father John Waldron proved his worth and capacity, and Bishop Foley selected him to organize the parish of St. Pius on the West Side. The projected parish, now the heart of the most congested part of

the Western metropolis, was then a straggling prairie district, served by the Jesuit Fathers of the Holy Family, in those days reckoned the most extensive regular parish in the world. In this field the intense earnestness and seriousness of mind, the inflexible and indomitable will and the unflagging and unwearying industry of the young priest speedily wrought wonders.

Twelve years later he became irremovable rector of St. James', which parish during his administration, came to be recognized as the leading Catholic community of the wealthy South Side district in Chicago. Here Father McGuire won his reputation as an earnest friend of Catholic Education. The excellently equipped St. James' High School, which he founded and largely maintained, will be his best monument in the city in which he lived and labored during so many years.

Father McGuire suffered a stroke of paralysis a little over a year ago, from which he never fully recovered. Since that attack he had not been able to say Mass, but his physicians and friends, believing that with care his strong constitution would favor a recovery, persuaded him to undertake a trip to Carlsbad, in Germany, for the recuperation of his shattered strength. God ordained otherwise. He died Sunday morning, August 13, at Hamburg, where he was forced to stop on account of a severe attack of illness which he suffered on shipboard while crossing the ocean.

The Rev. Joseph M. Horning, S.J., well known in the Middle West as the President of Sacred Heart College, Prairie du Chien, Wis., passed away on August 4. His unexpected and premature demise, at the early age of thirty-nine, came as a severe shock to the members of his religious community and will be mourned by a host of friends at home and abroad. Father Horning was born in Randolph, Ohio, November 28, 1871. After graduation at St. Ignatius College, Cleveland, Ohio, he was admitted to St. Mary's Seminary in that city. On completing the third year of his seminary course, he entered the Jesuit novitiate at Prairie du Chien, in 1895. Later he taught at Canisius College, Buffalo, and studied theology at Valkenburg, Holland, where he was ordained in 1906. Father Horning passed the remaining years of his active life at Prairie du Chien, first as vice-president, and from 1909 as president of Sacred Heart College. It was largely through his efforts that the college over which he presided witnessed a remarkable growth in numbers and become more widely known as an efficient institution of learning. Scholarship, executive ability and prudent conservatism were quickened and supported in him by unaffected humility, kindness and an all-embracing charity.